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Syria and the Holy Land.

REPORT OF THE MISSION DATED DEC.
31st, 1838.In commencing their report, the missionaries
remark on the—*Arduousness of the Missionary Work in
Syria—Excitement and Opposition un-
avoidable.*

Another year's experience has deepened the impression which we have always felt, of the arduousness of our work. We contend against enemies to the truth of no common character. We assail castles and fortifications reared high and consolidated by the influence of ages. Mind too has almost expired, conscience become petrified, and the prince of the power of the air reigns with most despotic sway. It is performing but a very small part of such a work to acquire enough of the language to communicate religious truth; still less, to procure and distribute books. This may all be done, and schools may be carried on, houses of public worship opened, and men taught, and still only a very small portion of the work to be done be actually effected. Oh how powerless does truth appear to fall upon the leaden ears of this community! How securely entrenched, and strongly guarded, and vigilantly watched is this prison of souls! How many adventitious props hold up the temple of error! How many foreign auxiliaries can the reigning lords of conscience summon to their aid! Reason, argument, and the word of God are weapons laid aside as useless. They are clad in a panoply of a widely different character. Besides ridicule and contempt and scorn, besides excommunica-

tion and cursing in the name of the Lord, the man who resolves to follow the truth, listen to conscience, and obey God, must expect to be attacked on every hand, and at every available point. If he is poor and dependent, he is placed immediately under the screw of starvation. If he cannot be reached in this way, his family and friends are attacked, not from hatred to them, but to compel them to persecute and weary out the life of the straying member. The power of these churches to weary, annoy, and finally break down the spirits of their sturdiest members is truly astonishing. These endless vexations are often ten times more efficacious than prisons, the rack, and even death itself. Many a man would brave open persecution of any kind falling upon himself, who yet is melted by the tears of his wife, and the misery which he finds he is bringing upon his family. But in addition to all this, brute force is resorted to wherever it can be done. We have friends now around us who tremble for their liberty and their lives. It is not surprising, therefore, that our feeble labors are not crowned with large results. Such and so many are the obstacles, and so omnipresent and vigilant the enemies that the inquirer after truth has to encounter at the very outset, before he has had time to grow strong in either knowledge, faith, or love, that the wonder is how any are able to stand. The fire is never allowed time to blaze, but the first spark is extinguished with the utmost diligence.

Time and experience develop more and more the awful apostasy of all these churches from the word of God and the spirit of the gospel. They cast fresh light also upon the nature of the work before us. We see the firm, determined,

and hostile attitude which the priests of all orders and all sects are every where assuming, the cruel persecutions which they carry just so far as they dare go in all cases, and which they push to the last extremity, wherever the unhappy victim of their vengeance is not protected by the secular power. We are daily furnished with fresh evidence of the deplorable ignorance of the people, and of the strong hold which their superstitions have upon their imaginations and affections. They are mad upon their idols. We see all these things, and we notice also the deep sensation, the wide spread alarm, and the stern hostility, which the slightest success in turning men from darkness to light awakens, and we can scarcely be mistaken as to the influence of future and more decided progress. A mighty revolution must take place, and in the course of its accomplishment the whole ecclesiastical and moral world will be shaken to its very centre. We cannot hide from our eyes the approaching struggle, the gathering storm. We wish not to hasten it prematurely, but we dare not try to avert it. It will come, must come, and ought to come. Not one of our plans and your plans for the salvation of this people can be accomplished without it; not one of our hopes realized, not one of our prayers granted. We pray that God would pour out his Spirit upon this people; but that cannot be answered without producing instant commotion. We long for the conversion of sinners; but this, soonest of all things, will turn upside down this ecclesiastical world. There is no possible way to avoid this, but by concealing the light of truth. No man can let the true light shine without awakening ecclesiastical hostility. Shall we all get dark lanterns to carry the gospel in, that we may give no annoyance and excite no commotion? Are peace and harmony so valuable that they must be purchased by the dear price of silence about soul-damning error? To avoid commotion, must the strong man armed be allowed to retain possession of his goods. This is the alternative. We give it as our deliberate and solemn conviction, that there can be no peace in or with these churches at present but the peace of spiritual death. Shall we, therefore, hoist the white flag, send forth the dove with the olive branch and cry, Peace? We think not. The case is too awful and too urgent—as urgent as the rescue of whole nations led blindfold to perdition can make it. Calculations about quietness and the avoiding of persecution seem hardly in place.

Whatever else may be desirable, peace is not, if it is to be purchased at such a price. Do we not rather need heavenly wisdom to teach us how to make war? We are commissioned to wage war—not with carnal weapons—our battles are not to be with confused noise and garments rolled in blood. It is a warfare of light and love. But though spiritual and heavenly, it is to be real, active, aggressive, and perpetual. If in this work there should be commotion, it is not the fault of truth, nor need it be in any sense chargeable upon those who make it known; but solely of those who hate and oppose truth.

It is not because immorality is more prevalent, or depravity more rank here than in America, or in any other country, that the salvation of this people is difficult. These abound every where; and if uncorrected by heaven's sovereign remedy, the blessed gospel, every where result in spiritual and eternal death. These reign wherever man is found, and will continue to do their work of destruction until an antidote is found. Our work, therefore, is not to detect, expose and declaim against human depravity, either by wholesale or retail, as exhibited in every man's individual sins, but rather to present and administer the only effectual antidote. Where this has been corrupted, poisoned, or something else substituted in its room, it is plain no cures can be effected. It is the presence, the purity and the power of the remedy that is needed, not the knowledge of the disease. Or to drop all figure, it is the pure gospel that is needed; it is with soul-destroying error that our great contest lies.

This is a most responsible and most difficult work, and its urgency is equal to its difficulty. The friends of truth should be taught to feel it, taught what it is, equipped for it, and set at it. If these remarks seem to have any bearing upon the unsettled question of missionary operations in the Mediterranean, we would only observe that they contemplate no particular course to be pursued. We only state some of the broad facts of the case. Every year's experience deepens the conviction that they are true and the truth in regard to the condition of all these oriental churches. We leave it to every one to decide how far, and in what way the knowledge of such facts should guide and govern his missionary labors. And we fervently pray that that divine charity which beareth all things, and is not easily provoked, which seeketh not her own and re-

joiceth in the truth, may ever inspire our hearts and guide our hands.

English and Arabic Preaching—Printing and Distribution of Books.

We have continued both English and Arabic preaching during the whole year. The attendance has been the same as hitherto, except that an increased number of men have lately attended the Arabic service. The half of our chapel allotted to them has frequently been quite full. We are sorry to say that the number of female hearers does not correspond to that of the males. Indeed the women are much the most strongly attached to their superstitions. They are also much confined at home by the customs of the country; and withal have so little mental cultivation, that they are by far the most inaccessible portion of the community. This may sound strange to those who have always seen far more women at church than men.

The missionaries, after making some remarks respecting the disposition for religious inquiry manifested by the Druzes, of which so extended an account was given in the journal of Mr. Thomson published in the last number pp. 369—382, add—

The Druzes continued to throng our dwellings until a violent persecution, at first excited and carried on by the Maronite rulers of the mountains, and more recently by others still higher in authority, abated their ardor, and compelled them to pause in their career. What will be the final result it is impossible to foresee. That we have not yet seen the end of the movement, there can be little doubt. The probability is that another excitement will occur in the ensuing summer, and thus year after year, until the whole nation become nominally Christian.

Our experience during the summer and autumn has led us to feel more than ever the importance of strengthening this station with special reference to the Druzes. We found, when village after village was pressing us to take them under our care, open schools, churches, and afford them religious instruction, that we absolutely could not attend to them. We were obliged to say no, where our own hearts would have returned a very different answer. We are so confined to the press and the seminary, that it is impossible for us to carry on any extensive operations in Lebanon. Shall we be left so? And this interesting people

left to fall into the withering embrace of the Roman harlot? Will not the Committee take this subject into consideration. The Druzes are now the most accessible portion of the community. Shall they be locked up in the prison of papacy. Shall they be left to perish in their present horrid superstition, or shall something effectual and without delay be done for their salvation? These, in our estimation, are important and solemn questions, which we earnestly beg the Committee and the church to ponder well.

We have during the past year baptized four adults and ten Druze children, which, with three other children, make seventeen baptisms. We have admitted to the communion of the church seven individuals, of whose piety we entertain pleasing hopes. There are several others who give some evidence of true piety, but we have postponed for a time their applications to be received. May the Lord bring the light of their christian character out clear and strong; and add daily unto their number. We have still to lament that the word of God and the means of grace in our hands are attended with so little efficacy; and while we acknowledge with sorrow our great deficiencies in matter, manner, and Spirit, we earnestly request the prayers of God's people in behalf of this branch of our labors.

The works printed at the mission-press during the year, amounted to 9,500 copies, numbering together in a series, 555 pages; making the whole number of pages printed to be 1,044,000. Of the distribution of books and tracts the missionaries add—

We have distributed 6,642 books and tracts at Beyroot during the past year. Number of pages 490,629. This does not include any which we have sent to Jerusalem but only such as we have put into actual circulation around us. The copies of the whole Bible have been 53; of the New Testament 112; Psalters 205; Epistle to the Ephesians 871; Sermon on the Mount 751; Proverbs 643; Pentateuch 12; Epistle of Peter 107. This is a considerable increase of actual distribution over any previous year, and a very considerable portion of it was accomplished by our tract distributor. We have employed him for several months, and his journeys have extended from above Tripoli down to Sidon, taking in a large part of the villages of Lebanon, a considerable portion of the Buckaa or Celo-Syria, and Jibble es Sheikh or

Mount Hermon in Anti-Lebanon. We have abundant reason to be encouraged by this experiment, and hope to be able to continue it during the eight or nine months of the year when traveling with books is practicable and safe. We cannot doubt but that so much good seed sown into the bosoms of so many families all over the country will produce much good fruit. The people, to an extent which we did not expect, were eager to receive books; and although opposition and prohibition have been encountered and are to be always expected, yet the people dislike the restriction and very many receive books in open defiance of the orders of patriarchs and bishops. It is found that small portions of the Bible are the most acceptable. Tracts we can print, and we shall probably issue a number more, similar to those portions which we have already printed. May the Lord send down the early and latter rain, so that a great harvest may flourish to the praise of his glorious name.

Common Schools—Mission Seminary.

You have already been informed that our common schools have been reduced to one. This has been continued during the year, and the number of scholars was sixty, and the attendance regular and good. We have not been able to open any other schools for want of funds. From the school at Tripoli we continue to receive reports as formerly and have granted the teacher some little pecuniary assistance, but have no contract with him. It would cause us very little regret to see this department of our labors so circumscribed, were there any other adequate means furnished for the education of the children of Syria. This, however, is not the case. It is melancholy to reflect that the number of children in schools is less now than it was four years ago; that the cause of education is not merely stationary in the country, but retrograde. Christian education ought to be promoted amongst the Druzes by every practicable means. We ought to be able to avail ourselves of every favorable opening in that quarter. They are extremely ignorant, poor, oppressed, and disheartened. Education is unquestionably on the decline amongst them, low as the former standard was, and it will continue to decline unless foreign assistance is afforded them.

Since our last annual report, we have experienced a severe storm of opposition from the Greek church. The parents of the scholars in our seminary, were com-

manded by the bishop to take all their children from under our instructions and were threatened with heavy penalties in case they should refuse. These threats produced only a momentary effect, for, although some of the boys left us for a few days through fear, yet they soon returned with new courage, and a fixed determination to continue their studies, and finish their education. Notwithstanding all the efforts which have been made to induce the boys of the Greek church to leave us, all, whose names were on the last catalogue, still continue to be members of the seminary.

Applications to take boarding scholars have been numerous, but all have been rejected for want of funds.

Of the religious instruction given, the missionaries remark—

Much religious instruction has been given to the scholars during the year. They have read the Bible nearly through at morning and evening prayers, and the New Testament two or three times, accompanied with familiar exegetical remarks and exhortations. We have liberty to preach the gospel as plainly in our seminary, as it can be preached in any academy or college in America, and can expose all the errors, traditions, and superstitions of the Oriental churches, without fear of a single scholar on that account. This could not be done in any other but a boarding school, without exciting great opposition on the part of parents and the priesthood, and probably without losing most, if not all the scholars. Theology forms a prominent part of all our instruction, both in English and Arabic, and we endeavor to make our institution a school of the prophets, in which young men may be trained up to instruct this people in spiritual things. Above all, it is our fervent prayer, that all the dear youth committed to our care, may be taught of God, and filled with the spirit of the prophets. They have been thoroughly indoctrinated in the truths of God's word, their minds are enlightened, and at times they seem deeply affected by the truth. We greatly need the influences of the Holy Spirit, to renew and sanctify their hearts, and thus prepare them to preach the gospel to those who are now ready to perish. Perhaps one reason why God has not visited this seminary by the outpouring of his Spirit is, that Christians in America have forgotten, or neglected to pray for it. Perhaps some, who give of their substance to support these youth, have

withheld from them that which is far more important, their prayers, their importunate supplications at the throne of grace for their conversion. And perhaps there are some, who, like Peter and John, could truly say, during the time of great pecuniary distress in our native land, "silver and gold we have none," and yet, they have not given what they had, what they could have given, their prayers. These may be some of the reasons, why the heavens are brass over our heads, and the earth iron under our feet, why the windows of heaven are closed, and no showers of divine grace descend upon our seminary and this dry and thirsty land, "where the patriarchs rest, and the bones of the prophets are laid." We would commend our institution to the prayers of all Christians in America. May it ever be remembered at the monthly concert, and, in the great congregation, the social prayer-meeting, at the family altar, and in the closet, let it not be forgotten. Let Christians, who can give neither gold nor silver for its support, not withhold from it the effectual fervent prayer, which availeth much.

Our Sabbath school, though small, is nevertheless an interesting one. It is attended by all the members of the seminary, by many of the girls in the female school, and most of our Arabic congregation on the Sabbath.

The female school from January 1838 to the 18th of March was taught by Mrs. Hebard, assisted by Miss Badger, a young lady from Malta. During this term, the whole number of scholars that attended was thirty-five, and the average attendance was about twenty-five.

During our residence in Aleih on Mount Lebanon, Miss Tilden and Miss Badger opened a school for girls, but it was late in the season, and all who were capable of profiting much from it, were needed to assist their parents in the vineyards. This was the time of the autumnal harvest, the most busy season in the whole year; and the parents of the scholars being generally poor, and "unable to hire," could not dispense with the labors of their children, and therefore withdrew most of them from the school.

On the 5th of November, the female school was re-opened in Beyroot under the care of Miss Tilden and Miss Badger; as Mrs. Hebard, with the care of a large family, and other duties, found it too trying to her strength to teach school. It was encouraging to find, that after a vacation of several months, the scholars seemed to have lost comparatively little

of what they had formerly been taught. The number of scholars during the fall term has been twenty-eight in all, and the average attendance about seventeen. Owing to the opposition of the bishop and priests of the Greek church, we have lost all our scholars from that quarter, which formerly furnished the greatest number. Of those who now attend, five are Jewesses and the rest are Druzes, Greek Catholics, and one or two Maronites, besides the little girls in one of our families.

Turkey.

LETTER FROM MR. SCHNEIDER, DATED
BROOSA, MAY 17TH, 1839.

Violent Opposition of the Ecclesiastics —Translations.

THE opposition to the labors of the missionaries, described below, had been developing itself for many months, as intimated at page 177.

During the past winter we have been regularly and pleasantly employed in our work. But we are now cut off from almost all intercourse with the people. About two months ago opposition manifested itself, both among the Armenians and the Greeks. Both the Armenian and Greek bishops preached violently against us, our operations, and our books. All intercourse with us was forbidden on the severest ecclesiastical penalties. Our books were ordered to be delivered up to the priests, and special efforts were made to collect all that could be found. From the schools in Broosa, among both the nations, every book from our press was taken. A priest was also sent to Demir Tash and to Philadar, to seize from the Greek schools there all our books and cards. After all the copies had been collected that could be secured among the Greeks, they were destroyed by a public bonfire in front of their church, by order of the bishop. There were about 500 or 600 copies, small and great. Among them were New Testaments, Psalms, Pentateuchs, etc. Among the Armenians not so large a number had been circulated as among the Greeks; but the greater part of what had been distributed, have been secured, and will probably be destroyed, if they have not already met with such a fate.

The teachers of the schools at Demir Tash and Philadar, and of the Lancasterian school here in Broosa, supported entirely by the Greeks themselves, have

been ejected from their office, on the ground that they were too much in the interests of the missionaries, and that their views were too evangelical. One of the schools is entirely closed; and the others are taught by ignorant men on the old plan, which is about the same thing as if they were closed, as to any salutary effect being produced by them. An enlightened Greek priest in Demir Tash has been deposed from his priestly office, and is no more permitted to perform the functions of a priest in any part of this bishop's diocese. The only reason for this measure is, that he maintains freely the views of the Bible, in opposition to the prevailing superstition.

The two pious young Armenians under Mr. Powers's instruction, who are teachers, have not been removed from their school. They have, however, been severely reprimanded, and even held up to public scorn in the church by the bishop, for their intercourse with the missionaries. They were also called up to be more particularly examined, and to be commanded to surrender all such books as they might have received of us. As they had exercised the precaution to return these books previously, and as they said little or nothing in defence of their conduct, they were dismissed without much being said to them. Since then no measures have been taken in relation to them. We regard it as a very remarkable interposition of divine providence, that they should escape so easily. We have always supposed that, if any trouble was made among their nation, it would fall chiefly upon their heads. But thus far such fears have not been realized. They are, however, deprived at present of all intercourse with Mr. P., and this will probably be the case for some time to come; and his Bible class with them is necessarily suspended.

In consequence of these difficulties here, and the persecution in Constantinople, our Armenian assistant, who has been living with Mr. P., has been obliged to leave us. This is the more to be regretted as he was in some respects quite a promising youth, and as he was just beginning to be able to afford us assistance in our translations. So far as he is concerned, therefore, we have again received a check in this important branch of labor. We are enabled, however, though at some disadvantage, to carry on the business of translations, through the aid of a young Greek at Athens.

Strenuous and determined efforts have also been made to throw us out of our

hired houses. The owners of them were threatened with excommunication and banishment, if they did not procure our removal from them. Upon the owner of Mr. Powers's house, among the Armenians, excommunication was actually pronounced, and the bishop was putting measures in train to have the house emptied. In this state of things, through the aid of our efficient consul, we appealed to the governor of the city. He interposed to secure to us our rights.

Partly from these troubles, and partly from other causes, our Turkish service, of which you have received previous notice, has been suspended. We hope, however, circumstances may soon allow us to resume it again. As soon as they are favorable, we shall avail ourselves of the opportunity.

The design of all these hostile movements obviously is to undo all that we have attempted to accomplish; to destroy entirely our influence; to close up every avenue of access to the people; and, if possible, to drive us from the place. That there is a fixed and settled determination on the part of the priesthood to effect all this, is too plain to be mistaken. But our cause is the Lord's. It is the cause of truth and holiness. And it cannot be ultimately destroyed. As might be supposed, among the more intelligent these measures call forth much disapprobation; and they shew them more fully than has yet been made apparent, that the ecclesiastics hate the light; that it is the diffusion of scriptural knowledge that arouses them to this opposition. All manner of extravagant and unfounded reports respecting the missionaries have been put in circulation, more particularly among the lower classes; and there probably has never been more discussion among the people than during this storm of opposition. And it may be hoped, that, unpleasant and undesirable as such things are, they will be overruled to the diffusion of light. Many will thereby obtain more correct views of our character and object, as missionaries.

It may be desirable to say something further in relation to our translations. They are made into Greco-Turkish and Armeno-Turkish, for the benefit of such Greeks and Armenians in this country, as can speak only Turkish. That many of these christian sects are in this condition is well known. The exact number cannot be ascertained. But thousands, and perhaps millions of them can be reached by christian books only in this

language. It seems, therefore, highly important that something should be attempted for their benefit. The same translation, with slight alterations adapted to each nation, will answer for both. It can easily be transferred from one character to the other. The young Greek above referred to is well qualified for his task. He has translated into Greco-Turkish the entire Old Testament for the British and Foreign Bible Society; and for the common reader, it is the best translation in the Turkish language that has yet been made. Having had several years experience in this work, he may be expected to perform it well.

JOURNAL OF MR. POWERS AT BROOSA.

Conversations—Mercenary Conduct of the Priests—Cause of the diminished Number of Baptisms.

Dec. 5, 1838. Called this evening with Mrs. Powers on a family in affliction. While the father was absent from home, the mother was suddenly called to the world of spirits. Wishing to make some good impression on the minds of those present, and directing my remarks to the oldest son, an interesting young man, I urged the importance of making preparation for death while in life and health, etc., but was grieved, though not particularly disappointed, to find every thing I said perverted. "Thank God," said the young man, "our mother, three days before her death, made every preparation, and with the utmost composure of mind and a smiling countenance, bid the world adieu." I suppose a doubt had not entered the mind of any one of her friends as to her having gone to heaven. A priest comes to the dying one, hears confession, administers the sacrament, and a few such like ceremonies being done, the friends are as sure, apparently, as if they had seen the name written in the book of life, that the individual goes to heaven. The great difficulty in presenting truth to the minds of these people is that to the words and phrases which we use to express the most important ideas, they attach totally different ideas. For example, repentance is confession to a priest or doing some penance which he may prescribe; regeneration is being baptized; faith in Christ, is a reception of the gospel instead of the koran or the shasters. The Lord send down his Holy Spirit and make them savingly acquainted with the truth.

7. Before entering on the exercise of my Bible class this evening, some remarks were made respecting certain sinful practices, which led me to remark that these and a multitude of other evils had crept into these eastern churches through that one mischievous maxim that "the end justifies the means." I illustrated this position by facts which had come to my own knowledge, and in which this maxim was either avowedly or tacitly acted upon. A variety of objections were proposed, or rather cases *supposed*, in justification of the present usages of society; these I endeavored to meet by appealing to the word of God and his providential dealings with his people. After about two hours animated discussion, all seemed satisfied that it was wiser and safer to trust in God, and in his Word, than resort to artifice, deceit, and lies. A deep impression was made on each mind. Without opening to our regular Bible lesson, the exercise was closed, one of the number observing, "We have had lesson enough for one evening."

17. One of the priests belonging to this church recently died. According to established usage each priest has a certain number of families for whom he officiates, and from whom he receives his support. These families he purchases of the bishop at various prices, according to the wealth of the family, averaging perhaps about a dollar or a dollar and a quarter. When the priest dies, all these families revert back again to the bishop, to be again sold out as before. The clothes, watch, and library of the deceased, if he has them, become the property of the bishop. In the present instance, the number of families to revert to the bishop was 110. Nor is the bishop alone benefitted by the death of a priest. The other priests also have an opportunity to make purchases, as a successor to be appointed is not supposed able to purchase all the families thus left without a priest. The deceased, a few days previous to his death, was at a neighboring village for the benefit of his health. One of his brethren wrote to him, saying if he did not come and officiate "in the order of his course," he should have none of the fees. The poor old man of four score came to the city, but being too feeble to officiate, procured himself a substitute, and thus secured, according to rule, two thirds of the fees, and died in a day or two after. While actually struggling in the agonies of death, the priest who wrote the unkind note referred to above called to see him. "How are you

brother?" said he to the dying man; and receiving no answer, he addressed him again yet louder. The man then casting a look of severity at him, replied, "I am enjoying a pleasure excursion at the village," and with this bitter sarcasm he gave up the ghost.

25. Our former landlord made us a christmas call this evening. Conversation turned upon the subject of the bishop's preaching the last Sabbath. Several women are known to have died recently under circumstances of peculiar aggravation. This led the bishop to denounce certain practices in terms of the most unqualified indignation. It appears by a comparison of the records of the church at present with those of former years, that while the population and number of marriages has been on the increase, the number of baptisms has greatly diminished. Twenty-five years ago there were annually about 550 baptisms among these Armenians; at present there are not on an average 200; whereas comparing the present population with what it was at that time, there should be six or seven hundred. This diminution is not owing to any neglect of parents in having their children baptized. This rite being supposed the regeneration taught by our Savior in the third chapter of John, and absolutely essential to ones entering heaven, it is presumed there is not an unbaptized child among them. But it is owing to a most heathenish practice which these Christians have received from their Mussulman neighbors, among whom this abomination is practised to a still more alarming extent. After expressing my astonishment at these disclosures, the extent of which, not their existence, was new to me, I said to my informant that these and all similar evils arose from not reading and obeying the gospel of Jesus Christ; and that their only remedy was found in that same blessed but neglected and abused gospel. And opening to the third chapter of John, we had a long and deeply interesting conversation on the regeneration of the heart, as the only foundation for a life of holiness here, and of blessedness hereafter. For more than three years we have had constant and intimate intercourse with this man, often expounding to him the doctrines of grace, and urging their imperious necessity in order to acceptance with God; and the views and feelings which he freely expressed to me this evening, led me to hope it had not been in vain.

Ordination of Priests—Neglect of the Bible—Evidence of the Progress of Religious Knowledge.

30. Three individuals have to-day been set apart to the priest's office. One of them attended my Bible class a few evenings, and all of them are men of considerable intelligence. They are candid, inquiring, and all intimate with S., the pious teacher often mentioned. They frequently spend hours with him conversing on the truths of the Bible, the duties of the priesthood, etc. S. feels much encouraged respecting them, hoping that in time the character of the priesthood in his church will better answer to what it should be. It is truly cheering to see this lovely young man, exerting a most salutary influence over those who occupy important places in the church and with the liveliest interest watching "the signs of the times." Said he to me this evening,—

S. "Have you any expectation that all the professed Christians of these countries will ever become truly enlightened?"

I have no doubt of it, said I.

S. "Soon?"

The times and seasons, the Father hath put in his own power, said I, but the providence of God indicates something very favorable.

S. "True, God only knows. We will, however, hope and pray for it as long as we live; and when we are dead, others may rise up after us and do the same."

Jan. 10, 1839. Handed an elegant copy of the pocket New Testament just issued from our press at Smyrna, to a young merchant, with the hope of his purchasing it. He took it, looked at it, admired the printing, the binding, and as he put it into his bosom, remarked, how easily it might be carried about with him, but soon handed it back, saying, "What is the use? I am not a priest." Alas for Christianity, when the gospel of God's dear Son is regarded as a suitable book for the priests only! and alas for those priests who inculcate this absurdity! I am credible informed that an Armenian priest once called on one of his flock, and finding him with the gospel by his side, exclaimed, "What! are you reading the gospel? You would have us (priests) turn bread carriers, would you?" that is, for a livelihood. This is the secret of all the opposition which has arisen against our books. It is not really the mistakes which they contain, as is pretended, but the appre-

hension, which is but too well founded, that the laity will become too well informed and too much enlightened to bear quietly that bondage of superstition and error under which they are now held.

19. Our assistant T. spent the last evening at the house of our friend, in company also with a man of distinction with whom we are not acquainted. This latter gentleman made many inquiries of T. about the object and character of us missionaries, and among other things, inquired whether it was true, as is reported, that we are infidels. T. laughed at this charge, and showed him in various ways, that it was a mere slander. This our friend confirmed by saying, it was only since his acquaintance with us that he had learned not to revenge an injury, or return evil for evil. He stated a case in which he had been defrauded, and said had not his conscience been quickened by intercourse with us, he should without fail have treated the individual in the same manner. "Well, suppose they are Christians," said the other, "we are Christians too; we do not need them; let them go to the heathen." "But," replied our friend, "you are a cloth merchant, and so am I. Now suppose a man calls at my shop and finds there nothing, except butter and cheese, eggs and other eatables; will he believe me when I tell him I am a cloth merchant?" The application of this illustration to the state of these churches was pertinent. The conversation was continued to a late hour, interspersed with reading from the New Testament and other religious works. It is in this way that light is breaking in upon these churches. We would willingly be called infidels, if it should lead to free discussion on religious subjects, and especially if it should lead men to "search the Scriptures."

Feb. 24. Held a long conversation, as I frequently do, with our assistant on spiritual subjects. He reads his Bible, attends constantly our evening devotions, and Mr. Schneider's service in Turkish on the Sabbath. His mind is much enlightened, and he seems ready to believe the necessity of an internal, radical change. He pities the ignorance and degradation of his nation, and rejoices in our efforts to enlighten and save them. Still he gives no evidence of having passed from death unto life. Although I have usually confidence in his word, yet he is unwilling to give up the idea, one of the last which these people will give up, that it is right in certain cir-

cumstances to practise deceit and even falsehood. If it is true of any evil, it is of this, that "it runs in the blood."

28. A sister of H. has been in the habit of calling on Mrs. Powers frequently, for several months, to converse on the interests of her soul. She is ignorant, being unable to read, as almost every Armenian woman in Broosa is, but listens to the plainest conversation on religion with deep interest. She seems sensible that her heart is not right with God, that she is not prepared for death and the judgment, that this world is a fleeting vanity, and that it is high time to make her peace with God. Mrs. P. reads the Scriptures to her, and converses with her in the simplest manner possible; but one who cannot read, and who knows comparatively little what the word of God contains, needs something more than human teaching to understand clearly the wretched condition of a sinner out of Christ, and what must be done in order to salvation. The increasing interest, however, which she manifests in these conversations, encourages the hope that she has the teaching of the Spirit. Her state of mind does something to corroborate a remark of her brother in a note addressed to me some time ago, viz., "I frequently converse with my aged father and mother and my two sisters about the grace which God has revealed to us; how for our salvation he made his only Son our Mediator with the Father, so that if we believe on him, and acknowledge his mediatorship, our sins will be pardoned by Almighty God, and we shall find eternal life. Many other such like spiritual things I say to them." It is pleasing to see the leaven of piety thus silently at work in families.

March 2. S. and H. are in the habit of spending much of the Sabbath in one of their school rooms for reading the Scriptures, conversation, and prayer. On one occasion, recently, while they were thus engaged, a woman from a neighboring village was employed to sweep the school rooms. At the request of S. she took a seat by them, while he read and expounded to her the Scriptures. As he spoke particularly of the sufferings and death of Christ, his compassion for sinners, and the rich provisions of the gospel for our salvation, the poor woman was bathed in tears, and exclaimed, she "never heard such things in all her life; our priests never tell us of these things." It may be inquired, What do her priests tell the people?

Again. Who can estimate the good which one pious individual may do in such a community as this! His "doctrine shall drop as the rain and his speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass."

6. The progress of light and knowledge among the people troubles the priesthood much. One of our most intimate friends, and one of the most enlightened among these people, was recently called before the bishop and reprimanded for reading our books, etc. The bishop then inquired if he knew Armenian? and being answered in the affirmative, he examined the man in reading, grammar, and the like. Nor was this enough. The next Sabbath, in church, he held up to ridicule "certain individuals who, with a mere smattering of learning, were setting themselves up for very learned ones in the world." Such is the encouragement which young enterprising men, who have devoted their leisure hours for many years to the acquisition of knowledge, receive from their spiritual head.

A preacher recently remarked that "it was much easier preaching at Broosa than at Constantinople; there so many of the people were enlightened and well informed, that it was a difficult task to preach in one of their churches, and one must look out well what he said." This no doubt is true. The laity of Constantinople are fast advancing in intelligence and evangelical sentiments. The priesthood hold on the even tenor of their way: those of them, I mean, who have the power in their hands; and the very genius of their religious institutions being hostile to innovations, or, as in this case, improvements of any sort, the people are pressing upon them, and they, the priesthood, unable or indisposed to keep out of their way, are now striving to the utmost of their power to save themselves by checking the progress of light and truth. It is not, however, quite so easy to preach here at B. as it once was. Even here are some few who can distinguish between their right hand and their left.

The opposition which the missionaries in Western Asia and all those who listen to their instruction are called at the present time to encounter, and the numerous indications that God in his providence is about to effect great changes there, should lead to constant prayer that all may be overruled for the furtherance of the truth.

Maharattas.

LETTER FROM MR. BALLANTINE, DATED AT AHMEDNUGGUR, APRIL 13, 1839.

Conversion of two Brahmins to Christianity.

THE case of the young brahmins of whose professed conversion to Christianity an account is given below, seems likely to be very extensively known, and to awaken much interest among their countrymen. A statement of it has been furnished by an inhabitant of Ahmednuggur for the native paper published in Bombay, but without any expressions of strong disapprobation. It may be hoped that the truth is in this manner, through the influences of the Holy Spirit, gradually and silently undermining the prevalent system of superstition and idolatry.

A young brahmin who has been in our service for nearly three years has, within two or three months past, been led to put his trust in the Savior and to ask for admission into the christian church. His name is Hurree, or as he is usually called, Hurripunt, and he is eighteen or nineteen years of age. For two years past he has been the superintendent of schools under my care, and of course has been brought into contact not only with the teachers generally, but also with the scholars and the people of the villages where our schools are established. His conduct has always been remarkably free from immorality of every kind, and wherever he was known he was respected. His family is one of great respectability in Ahmednuggur, and is connected with the principal brahmin families in the place. For several months past he has been convinced that the worship of idols is wrong; and although very timid, and fearful of the results of doing any thing contrary to the customs of his people, he was enabled by the grace of God to abandon that which he saw to be sin, and to worship his Maker only. He continued to pursue this course steadily, notwithstanding the entreaties of his mother, and notwithstanding the abuse which others heaped upon him. About the first of February his elder brother, who was engaged as a school teacher in our service, was led to adopt the same course which his younger brother had pursued, and he also, when urged by his mother to perform the accustomed idol worship, required of every brahmin before he takes his food, utterly refused, declaring it to be, his determination to

worship God only. The mother began now to be alarmed. These were her only sons, and she was a widow, and she feared the disgrace which would be attached to the family, should these young men continue to pursue their present course. She began to call in her friends for the purpose of persuading her sons not to leave the religion of their fathers. But all was of no avail, the young men continued to do my service and to come to me for instruction.

On the 25th of February, the younger brother was induced by some circumstances that had occurred to decide that he would no longer continue to go home, where he met with nothing but abuse and threats, and where he feared something still worse, but would remain at my house. In the afternoon of that day, a great number of brahmins were collected together by the mother, and came to me wishing to obtain possession of Hurripunt. Mr. Abbott, being sent for, immediately came to my assistance, and for more than an hour we were surrounded by a crowd of brahmins, who endeavored to persuade us that we were doing very wrong in leading men to forsake the religion of their fathers. They also urged us to give up Hurripunt into their hands, and threatened us, if we did not. We told them that we feared not their threats; that if Hurripunt wished to go, he might go; but, that if he preferred to stay, we should endeavor to protect him. They now became very much enraged, and threatened to take him by force, and we began to be fearful for the result; but by a remarkable providence he was delivered out of their hands. When they saw that their prey had escaped them, they immediately left my house. I informed the magistrate of the circumstances, and he at once promised us every assistance that might be necessary. But we were not again disturbed.

For two or three succeeding days the brahmins held a great council, in which they endeavored to provide for the future security of their religion. They decided that no brahmin should engage in our service, or send his children to our schools, or even come to our houses, on pain of expulsion from caste. Our pundits and several teachers immediately left us, and three of our schools, consisting principally of brahmin boys, were at once suspended. After some days, however, every thing began again to be quiet, and some brahmins before in our employ returned to our service, and new ones offered themselves. None of the schools, however, which had been sus-

pended were revived, and two of our village schools have since gone down, and two others are now in a very doubtful state. The brahmins of Ahmednuggur have written to the villages where our schools were established, urging the people not to send their children to our teachers; and the people themselves say that they are unwilling their children should read the books. They think that Hurripunt was lead by reading these books to forsake his religion, and they are fearful their children will by the same means be made Christians. When asked to point out particular objectionable parts, they said that they disliked them altogether, because they were so full of the name of Jesus Christ. They also remarked that if we would only take out the name of Jesus Christ, wherever it occurred, and insert the name of God, they would have no objections. These facts are all very encouraging. Although our schools have gone down, yet the object for which they were established is accomplished. The name of Christ is made known, and the effect of believing on him has been made manifest.

I mentioned above that quiet began to prevail again in Ahmednuggur. During this time, Hurripunt had sent his elder brother to Sattara, about 150 miles distant, to bring his, (H.'s) wife, knowing that if she did not come to him now, he would never be allowed to see her again. She had gone there two or three months before to visit her friends. By the kind interposition of Providence, her brother, with whom she was residing, allowed her to come, although informed by several letters from Hurripunt's mother of the circumstances which had taken place here, and although warned of the consequences of sending her. She arrived on last Saturday, and Hurripunt brought her at once into his house on the premises which I occupy. This produced another excitement among the brahmins. Hurripunt's mother complained to the magistrate on Sunday that H., her son, had brought his wife here by fraud, and kept her here under restraint, contrary to her will. The magistrate came on Monday morning and examined the young woman, and she then declared it to be her wish to remain with her husband. The mother afterwards told her that she had chosen well. May we not hope that this whole family will one day be members of the family of Christ. This is our prayer. This week, Hurripunt requested us to introduce him into the church immediately. He had hitherto deferred this because of his wife, but

now he had obtained her, there was no reason for farther delay. We gladly acceded to his request, and now expect that he will be baptized tomorrow, (Sabbath.) What an interesting event to us.

The elder brother, since his return from Sattara, has been living with Hurripunt, engaged in the business of teaching and receiving instruction. He is in a very interesting state of mind, knowing what is right, and determined, as we think, to worship only God, and yet not prepared to say with Hurripunt, that he will leave his people entirely and take up his part with the people of God. May God strengthen him and enable him to espouse his cause openly. Pray for us that the word of the Lord may have free course.

Singapore.

REPORT OF THE MISSION FOR THE YEAR 1838.

HAVING mentioned instances of ill health which had occurred in the mission during the year, the missionaries proceed to notice the progress made in their appropriate labors.

Printing.—The amount of printing done this year is small in comparison with that done during the two previous years, but sufficient to meet all demands for books for distribution, and leave a good supply on hand. During the last half of the year only three or four men have been employed; and if there should be no greater demand for books for distribution than at present, we shall probably reduce the amount still farther, and print nothing, except in compliance with orders, and a few hundred copies of tracts which may from time to time receive the approbation of the American Tract Society.

During the last year blocks have been prepared for about half of the New Testament, pocket edition, ordered by the Canton mission; the Chinese Monthly Magazine, part of a Universal History, and a History of the United States, for the Society for the Diffusion of Useful Knowledge; several tracts for Mr. Gutzlaff, and three or four very small tracts for ourselves or the American Tract Society.

We have just ordered a supply of uncut blocks from China, which will cost from one to two hundred dollars; but shall probably be at little or no farther expense for materials for Chinese printing and blocks for the next two years.

Three small initiatory books in Malay, of from twenty-five to thirty octavo pages each; also about half of a larger one of 200 pages, have been printed for the use of the Malay classes in the institution. A beginning has also been made in printing a Malay classic for the use of the institution, and of missionaries studying the language. The expense of printing this book is paid by one of the supporters of the institution.

Foundry.—The past year the foundry has been employed in improving the Malay founts of type, in enlarging the old fount of Siamese, and in cutting punches for the new one.

Bindery.—A bindery on a small scale has been kept in operation.

Tract Distribution.—We have distributed but few tracts during the year past. The Chinese residing here have been pretty liberally supplied in former years, and the junks from China, Siam, etc., were supplied by the Rev. Messrs. Stronachs of the London Missionary Society, assisted by Leang Afa. One of our number has gone out for one, two, or more hours weekly, during the last part of the year, to distribute tracts and converse with the people. In the present state of things here it seems hardly advisable to distribute tracts without spending a few moments in conversation with those to whom they are presented, in order to draw their attention, for a few moments at least, to the subjects of which the tracts speak, and make them feel that we regard them as of the highest importance. One or more persons have been found in almost every house and shop who can read to some extent, and most of them well enough to learn the way of salvation from the books given them. They have usually appeared pleased to hear what has been said to them, and frequently a number of persons would gather around to see the tracts and hear what was said. Sometimes ten, fifteen, or twenty persons would thus come and listen. Among the Hokkien people there is reason to believe that the remarks made are generally understood; but our knowledge of the spoken language is still so limited that nothing can be done that deserves to be called preaching.

It is our intention to spend more time in this way the coming year than we have done heretofore, if we find it practicable. If no good effects appear immediately, such labors will tend to give the people some general knowledge of Christianity, and prepare the way for its reception at some future time.

Religious Exercises, etc.—Leang Afa has preached on the Sabbath, either on our premises or those of the London Missionary Society adjoining ours, and our workmen and the boys of the school have attended pretty regularly. He has also preached a few Sabbaths at the house of one of us, in town. Very few, except those in our employment, have attended. In April, the young man referred to in our last report as having come from China with Afa, was baptized and admitted to our communion. In June Mr. Johnson, of the Siam mission, baptized a man here whom he had long employed as his teacher. Since Mr. Johnson left, he has been employed most of the time as a teacher by some one of us. His conduct appears to be, in a good degree, such as becomes the gospel of Christ. He attends family worship with the school boys at Mr. Travelli's, and says grace with them at their table. We think seriously of proposing that he devote as much time as practicable to the study of the Scriptures, and prepare to preach the gospel. Having been engaged in literary pursuits from his childhood, he will, other things being equal, be much better fitted for the work than a man who had spent his youth in a mechanic's shop or merchant's store.

The addition of the two individuals just mentioned makes the number of Chinese who commune with us six. One of them has given us much anxiety by his improper conduct, but we are happy to see that he has, in a great degree, discontinued it since we pointed out to him its evils and dangers. In the conduct of the other communicants we have not seen or heard of any thing inconsistent with their profession, except that Afa complains of some of them as not aiding him in his work, but rather taking part with the enemy. He says one of them secretly works on the Sabbath, and gambles; but on inquiring for proof of these charges, he brings none, and is unwilling to attempt to prove them. Though a good man, and one whom we respect and love, he appears to be too ready to believe the slanders of any one who speaks against these professors of Christianity. And he has engaged in some pecuniary matters in such a way as to give evil disposed persons occasion to say he is seeking after money like other Chinese. If he should hear that an individual says this, he would probably set him down as no Christian, and be ready to listen to every unfavorable report respecting him. Still we fear there is little piety, if any, in the hearts

of some of those who commune with us.

Afa has been under the direction of the Messrs. Stronach's ever since their arrival, as it was thought desirable that his connection with the London Missionary Society be continued. With their consent, he continues to revise copy for printing, and to correct proof-sheets for us.

Study of the Language.—This, in the present state of our mission, is our most important work, and occupies most of our time.

Mr. Tracy has spent considerable time the last year, in making collections of words and phrases which he hopes may be useful to himself and other students of the language, at some future time, if he should be able to revise and correct them. He has also spent more time in conversing with the people than in the two previous years. Recently he has commenced the preparation of some first lessons for children, with the hope of introducing a better mode of instruction than now prevails. The experiments he has made in teaching, as well as the evident defects of the common mode of instruction among the Chinese, encourage him to hope that if life and health continue, he may prepare an initiatory course of study which will greatly facilitate the progress of Chinese children in learning their own language. However, he has but just commenced the work, and a long time will be requisite for its completion; and then experience alone can decide how useful his labors will be. In this connection it is proper to remark that the want of a man of higher literary qualifications than any we now have in our employment is severely felt. In such a language as the Chinese few foreigners can expect to compose well themselves in less than ten or fifteen years; but one may become able to convey his ideas to a native composer, and know whether he expresses them correctly or not, and in this way prepare books for publication, after only three or four years study. We need at least one competent teacher and writer of Chinese in our mission, and we must expect to pay him a salary proportionate to his qualifications, or even greater, since it is not easy to induce a man of this description to leave China. At present the state of our funds, and the allowance of the Board forbid our sending for such a man; but we hope to be enabled to procure one as soon as the churches come to give such support to the missionary cause as economy, even, demands.

Schools.—Under the care of the mission is one boarding school of twenty-two boys, expected to become ultimately a high school for training teachers and other helpers for the mission, in which the pupils are making encouraging progress. A school for girls was opened in January last; but owing to the jealousy of the Chinese only three boarding scholars have been obtained, and eight or ten day scholars. It is hoped that the number of boarders will gradually increase, and that the school will yet be an important means of promoting Christianity among the people.

The pupils in the boys' school are mostly Chinese, it having been found hitherto impracticable to obtain others. Of their instruction the missionaries write—

The leading objects, next to the immediate conversion of the boys, have been, as before, to impart to them a knowledge of the English language, and to discipline their minds. All the studies, except the three hours in the afternoon allotted to Chinese, have been arranged with reference to these objects. In the first class, composed of twelve boys, arithmetic, geography, and vocal music, have been more attended to than any other studies. They have also had some instruction in English grammar, and less in the elements of geometry and drawing. Writing, reading, and spelling have of course occupied a considerable part of their attention. They have been exercised in English composition by writing letters, in which they have taken much interest. The second class have attended to the same studies as far as practicable. Owing to our being destitute of suitable school books, the instruction has been almost entirely oral, and for the same reason the labor of teaching has been much greater than it would otherwise have been. This has also prevented us from giving as much attention to the second class as was desirable. Our attention has been mainly directed to the first class, with the view of making their services available in the instruction of the younger boys. Considering all the obstacles to this course which we have had to encounter, we feel grateful that so much success has followed our plans. The boys of the first class now regard it as a privilege to teach the younger class, and frequently manifest much industry and ingenuity in their instructions.

In vocal music they have all made more or less progress since our last report. Some of them have gone far beyond our most sanguine expectations.

We know of nothing which has seemed to awaken in them more of kindly feeling towards ourselves, and towards one another, or which has stimulated them to make greater exertion to ascertain the meaning of what they read, than their attention to singing. In time, and in accuracy of tone they are probably not exceeded by ordinary singing schools in the United States.

Religious Instruction. The boys attend worship morning and evening with Mr. Travelli's family. This exercise is in English. The teacher baptised by Mr. Johnson and Chae Hoo who cooks for the boys, have attended part of the time, and in turn read their verse in Chinese, and have also occasionally led in prayer. This exercise has been made as social as possible; the boys are encouraged to ask questions connected with the portion of Scripture read, and many of them frequently do so. This of course affords frequent and good opportunities for impressing the truth upon their minds. The continual and familiar contact which they have with us likewise affords the facilities for the inculcation of truth which are found in the family circle in christian communities. Their want of a common language with us has been the most serious obstacle to their more formal instruction. This difficulty is gradually disappearing, as they now understand English well enough to apprehend any ordinary truth addressed to them in simple language. On the Sabbath all the boys have attended Leang Afa's service in Chinese, unless providentially prevented. We have required them to do so, though the service is held at a considerable distance, more for the sake of the example, than any prospect of their being benefitted, as he has ordinarily preached in a dialect with which but one or two are at all acquainted. Since Mr. Tracy has removed to town Afa's service has been in the Hokien dialect. On this account they now attend with more interest, and sometimes give an account of his sermon in English, on their return. The first class have also attended with some one of the brethren, at least an hour, every Sabbath, to more direct religious instruction. They have also attended our English exercise on Sabbath afternoon, and a prayer meeting on Sabbath morning. Latterly this prayer meeting has been conducted so as to suit their capacities. Very frequently some of them have seemed to be deeply impressed with the importance of the subjects presented at this meeting.

No direct application has been made by any of the boys for admission to the church, nor can we speak confidently of the conversion of any of them; it has, however, been matter of encouragement and gratitude to God to see the standard of morals gradually, but perceptibly, rising among them. In this respect the influence of the school has been obvious and salutary. We have refrained from every thing that might seem like even an invitation to them to apply for admission to the church, preferring rather that they should come to such a decision and desire entirely of their own accord, under the influence of the word and Spirit of God.

In view of the history of this department the past year, we are confirmed in the views expressed in the last annual report as to the importance of this branch of missionary labor. We are persuaded that it will richly reward all the labor faithfully and judiciously bestowed upon it. It is doubtless the most promising department to which our attention has been directed. For a long time to come we must of course expect to labor without seeing much in the way of tangible results, or that will excite wonder, or even attention; but we have every day satisfactory evidence that our labor is not in vain, and that, in due season, we shall reap abundantly, if we faint not.

Borneo.

JOURNAL OF MESSRS. DOTY AND POHLMAN, FROM SAMBAS TO PONTIANAK.

MUCH valuable information, gathered from various sources, respecting Borneo and the several classes of people who inhabit that large island may be found in articles inserted in previous volumes of this work—[vol. xxvi, p. 291; xxviii, 164; xxxii, 433; xxxiii, 114 and 165.] The following journal was written by Messrs. Doty and Pohlman, while visiting the island to survey the ground and make arrangements for establishing a mission there.

We embarked October 15th, 1838, on board the native schooner Anambas, bound to Sambas. It being near the change of the monsoon, the winds were light and baffling. This, and the want of skilful navigators, rendered the passage long and tedious. We were eleven days in reaching the mouth of the Sambas river, and four days more were taken up before arriving at the town, a distance of only thirty miles. The crew were

Malays, besides whom was a motley mass of passengers, comprising Chinese, Bugis, Javenese, natives of the Coromandel Coast, etc. etc., amounting in all to not less than sixty-three individuals. All these lived upon deck, excepting a few of the more prominent characters, who occupied a part of the small cabin with us, one half being appropriated to our use. Among them were many nominal and some six or eight precise and strict Mohammedans. These were decidedly the most intelligent of the company, and apparently honest and sincere followers of the false prophet and his delusions. They were very regular and devout in their morning and evening prayers and prostrations, performing their devotions on the open deck, in the midst of crowds around them, speaking aloud in the Arabic language.

Could their conduct have been witnessed by many Christians at home, we fear they would have been put to the blush, who, bearing the name of Christ, manifest less regard for his honor and cause, than these men do for their imposter and his wily schemes.

The men on board betrayed no anxiety to arrive at their destined port, being engaged in chewing *sirik*, and fishing for pastime, quite indifferent whether we reached our destination in a month or a year.

At the mouth of the Sambas river the brethren landed at a town called Pumangkat, inhabited by about a thousand Chinese. Some could read, and some attention seemed to be given to the education of the children.

Ascending the Sambas river, we found it a noble stream, in width nearly a mile, and in depth sufficient for vessels of large burden. Its borders are skirted with an unbroken jungle and forest, without the appearance of a single habitation or trace of human culture, to enliven the sombre scene. Here and there may be seen the outlet of some small tributary stream, which drains this extensive marsh of its superfluous waters. On some of these rivulets are groups of Malays, who have found an elevation of ground sufficiently dry, to erect rude dwellings, and cultivate fruits and rice, which are their only means of support. Several small boats from these villages visited us to sell their articles of produce, as we passed up the river. About twenty miles from the sea the river divides into two branches. The southern of which is called Little Sambas river, and leads to the town.

On Tuesday, October 30th, we arrived at Sambas, and were kindly received by the Dutch resident, who directed us to the house left by Messrs. Arms and Robbins, and furnished us with the necessary articles of furniture for our accommodation during our stay.

We found the mission-house in pretty good repair, and for a temporary abode quite comfortable.

We remained at Sambas one week, making inquiries, collecting information, and preparing for the tour to Pontianak. During that time we had frequent intercourse with the resident. He had previously received from the general government the law concerning missionaries and missionary operations in Netherlands India, and the permission in reference to our mission. He not only showed himself favorable to our object, but seemed disposed to assist us by all the means in his power. At his invitation we accompanied him to see the sultan, and were received in a friendly and social manner. We made known to him the object of our visit and future plans, and requested a guide to accompany us on our tour, which he readily consented to furnish.

The advantages of Sambas for a mission are chiefly owing to its favorable location, for penetrating into the interior. The Sambas river affords facilities for reaching the scattered Dyak population of this region, and introducing the gospel among them. Other than this, it appears to us, that Sambas does not hold out any strong inducements for making it a permanent location. This opinion is founded upon a view of the place and the population. The place is low and marshy. The river on both sides is lined with a single tier of houses. These can be approached only by rowing from one to another in small boats, so that direct intercourse among the inhabitants must necessarily be attended with no little difficulty.

The Chinese campong is a single street on the south side of the river. The population is about 150; most of them speak the Khek dialect, and are petty shop-keepers. Among them we noticed many inveterate opium smokers. Most of the inhabitants are Malays. A small campong of Bugis and a few Javanese comprise the remainder. The number of Malays, Bugis, etc., is variously estimated at from 3,000 to 5000. The former is probably nearer the truth.

In consequence of information obtained from the resident and natives, as re-

gards facilities of travelling, we concluded to perform the whole tour to Pontianak on foot.

On the 16th of November the travelers left Sambas on their way toward Pontianak, and the first day reached Sabatang.

We were kindly received and treated with such hospitality as the village afforded. Immediately on our arrival the head man presented us with some sweet potatoes, eggs, and a fowl. We learned that there was no rice in the campong. The crops having been cut off by the vermin, as is the case in all the region of Sambas. We therefore gave a small portion to the head man, which was thankfully received.

This campong is small, consisting of about twenty families, averaging probably four individuals to each family. Their houses are elevated upon posts six or eight feet high, and are built so as to constitute one continuous range, being divided into apartments according to the number of families. In front of this series is a verandah, extending the whole length of the village, and about ten feet wide. This is inclosed in front, but has several doors opening upon a rudely constructed platform. A log with niches cut into it, or a few poles tied together, serves for steps by which to ascend and descend. The floors are slats or small poles lashed to cross pieces underneath. The roof is *a'ap*, and the sides are inclosed with *kajang*. There are five human skulls suspended in the verandah, before the door of the head man. Some of these, he tells us, were cut off by himself when a young man. At present, he further informs us, they do not cut off heads. The reason they assign is, that the sultan does not like the custom and will not permit it. They speak of the practice with perfect indifference, and say they only cut off the heads of other Dyaks who do the same to them. They certainly do not appear to be savage in their disposition, but on the contrary, mild, affable, and disposed to do us any kindness in their power.

During the evening we made known our object, and asked the head man whether the Dyaks would send their children to us, provided we opened a school to teach them. He replied he did not know, but that it must be just as the sultan said. There can be little doubt, should the sultan give his approbation, missionary efforts might be carried on among the Dyaks, under encouraging circumstances.

7. Having breakfasted and made some trifling presents of beads, etc., to our kind hosts, we left Sabatong at nine o'clock. Our path to-day has been east of south, through a very mountainous region of country. The scenery has been exceedingly interesting, varied from the rugged and apparently inaccessible peaks of a range of mountains lying on our right, to the gently rising hill and occasional extended vale, all a vast jungle or deep forest. Most of the land over which we traveled has been cleared, but now lies a waste covered with the useless *lalang*. It appears to be a rich soil, and with proper cultivation would sustain an immense population. The Dyaks, however, are no cultivators, but only clearers of the soil. They usually cut down and clear off the timber, plant once with rice and corn, and having gathered the crop, they leave it and seek another place, to go through the same routine of labor. The richness of the soil immediately produces a luxuriant growth of the *lalang* or coarse grass, which gives a beautiful appearance to these once cultivated hills and vales, but which henceforth become of no service to the original tillars. It is said the Chinese sometimes avail themselves of these forsaken lands, and by their superior skill in agriculture, turn them to good profit. From the above fact the Dyaks seldom remain longer than five or six years stationary. After they have used up all the land for several miles around, they forsake their village and build again in their newly selected location. To-day we passed several remains of campongs which had been thus forsaken.

After a fatiguing walk of about five hours, we arrived at our second lodging place, another Dyak village named Medong. This is much larger than the one we left this morning. It consists of four ranges of dwellings built in a style similar to Sabatong. The village has been recently located here, and the buildings are not yet completed. The inhabitants, however, have cleared a large tract of land, which is now producing a fine crop of rice and Indian corn.

The village contains forty or fifty families, and one man told us it could muster a hundred good warriors. It is difficult to ascertain the exact number of all, men, women, and children.

The Dyaks of this village still continue the barbarous practice of cutting off heads, and boast of bringing in two or three fresh ones every year. In the verandah where we have our lodgings,

there are fifteen or twenty, and some suspended immediately over the place assigned us to sleep. How many heads are now in their possession we cannot learn, but we are told they are numerous, or to use their own language, "many tens." Here we may remark, that the Dyaks in general appear to know nothing of numbers above ten; hence they give us their reckonings in this way. The warriors of this campong sally forth every year on a beheading expedition.

It seems that either their distance from Sambas, or something else, renders the sultan's prohibition, if there be any, of no avail. The Dyaks seem not to have the least compunction of conscience on this subject. They laugh at us when we express our astonishment at the practice, and ridicule us when we attempt to teach them its cruelty and wickedness. It does appear that the Dyak character is made up of extremes. As we see them, they are mild and gentle and "given to hospitality." But when they exchange their domestic habits for those of the warrior, their greatest delight seems to be to revel in human blood, and their greatest honor to ornament their dwellings with human heads, which are the trophies of their inhuman barbarity. Shocking as it may appear, they carry about with them tokens of the number of persons they have killed. This they effect by inserting locks of human hair, corresponding to the number of persons decapitated, in the sheath of their war knife, which they always carry with them when from home. We fell in with a man this evening, just returning from his labor, with a basket in which he had carried out the necessities for the day, and to which was attached a lock of human hair. The hair was ten inches or a foot long. He informed us that it was a token of his having cut off a head during the past year. How true it is that these ends of the earth are full of the habitations of cruelty.

8. Left Medong at half past seven o'clock, but not until we had opened our box of beads and satisfied in some measure the strong desire of our Dyak friends for these children's toys. Immediately on leaving the village, we ascended a lofty peak, and on arriving at the summit, were gratified with one of the most beautiful sights we have yet seen. Below was the valley, with its carpet of green, beyond and all around were peaks and rugged cliffs, mountain on mountain piled, all blooming in rich

and perennial verdure. As we were clambering up this peak by means of steps dug in the earth, we observed several Dyak women engaged in weeding their paddy, while the men stood near with shield and spear, ready to act as their gallant protectors in case of attack by savage beasts or still more savage men. This brought to our mind the remark of some writer, that the Dyaks are very careful to guard their females. Hence in their system of head-cutting, the heads of females are more highly valued than those of the men, inasmuch as it requires more artifice and bravery to obtain them.

During the day the missionaries passed a small Chinese village. Their course lay over rugged mountains and deep ravines, and after great fatigue they arrived at a stopping place in the midst of a storm.

This village is called Bering-Aiyo, and was formerly visited by Mr. Arms, though then located in another place. It contains from sixty to seventy-five families. Their buildings are similar to those before described. There are two tiers of houses fronting each other, forming a street about twenty feet wide, which is an elevated platform floored with poles and slats. We were received most kindly, and the hospitality of the people was shown in rendering our situation as comfortable as possible, and furnishing rice for our men and a fine fowl for ourselves. This campong still had rice from the last year's production, while a fine growing crop of the current year promises a good supply for the future.

Here we discovered the first indication of religion among the Dyaks. Upon our arrival, the first thing which attracted our attention was several small wooden images placed under a shelter. Upon inquiry we were informed that these images are mementos of their old men, who had distinguished themselves by daring exploits, the number of heads they had cut off, etc. Whenever such persons die, they make a wooden image, rude indeed, yet in the form of a man, varying in length from twenty inches to three feet. Around this they all gather, and hold a feast of consecration, after which it is placed among the others. These are all considered patron gods, whose peculiar province it is, to watch over and prosper their cultivation of rice. At the time of planting rice they are removed to the field, or placed near the campong, with their faces in that direction. Here they are left till their crop is

gathered, when they are again brought into their dwellings. As far as we could learn, the only act of worship paid to these images, is that of offering them food once a month, such as rice, pork, fowls, eggs, etc.

Human heads hang all around us, and some are suspended over our sleeping place. We tried hard to obtain one of the heads. But the bare expression of the wish was met by a prompt and decisive, "No, we cannot part with them." The same was the case with the wooden images. On no condition whatever would they consent to part with either. The only reason assigned was, that sickness would be the inevitable consequence. The heads are considered charms to ward off evils and procure blessings, and believing this, it is no matter of surprise that they are loth to part with them.

The Dyaks are decidedly a more muscular and better built race of men than the Malays. Their hair is dark and black, and being suffered to grow quite long, and to hang loose upon their shoulders, gives them a wild appearance. The men go nearly naked. For clothing they use a single piece of cloth, or bark of a tree, bound closely around their loins. As an ornament, some wear a string of the cowrie shells around their heads. Added to these their war or agricultural knife tied to their waist, which, with a strong cord, completes the dress of the Dyak males.

The dress of the females consists of a cloth bound around their loins extending down nearly to their knees. On their heads they constantly wear a cap made from the rattan. Most of them have a profusion of ornaments. Their ears are usually perforated with a piece of bamboo from five eighths to an inch in diameter. Great quantities of beads adorn their necks. Their arms are ornamented with many rings, chiefly of brass, some, however, of a beautiful stone, and of Chinese workmanship. Around their loins and over the cloth are rings made of small rattans, dyed a brilliant red and jet black, fastened in front by means of a bead clasp. Some few also wear a bandage made of various colored beads, six or eight inches in width, and which is exceedingly beautiful. Their breast and arms are entirely naked, excepting occasionally a loose cloth thrown over their shoulders. The male children seven or eight years old are entirely naked. The female children wear a cloth in the manner of the men, and generally are loaded with trinkets of various kinds.

From Bering-Aiyo the travellers proceeded to Sepang, where they were received by crowds, with the firing of guns, and were most hospitably entertained.

9. After dinner we opened our box of Chinese books, and found ready reception for all we could furnish. Very soon we heard some whispering among themselves; that these books told of *Ya-soo*, or Jesus. Among all the tracts none arrested greater attention than the one on the use of opium. Several persons applied to us to cure them of opium smoking, which, however, we have neither medicine nor skill to do. We distributed about 150 tracts and portions of the Scriptures. To the kung-se we gave a New Testament complete.

The population of this village we cannot learn, with much exactness. The most contradictory statements are made. While some state the inhabitants to be only a few more than a hundred, others swell the number to about 15,000. Taking into account the number of dwellings, and relying somewhat on the statement of one of our chief men, we think the population may safely be calculated at 800, or 1,000. There is one school containing eleven boys. Among the adults there appears to be quite a number of readers.

10. Our journey has been very laborious, directly across a continuous series of mountain ravines, lying at the foot and along the north side of the Bawag range. In some places these ravines are exceedingly precipitous and deep, and through them run numerous rivulets of the purest water. The Bawag mountain on our right is a continued series of lofty peaks, stretching from west to east. During our walk to-day we passed one of the highest peaks we have yet seen. It towers far above the rest, and presents a bold and prominent appearance, terminating in a perpendicular table rock, two or three hundred feet high, on the summit of which is a beautiful cluster of trees. A fatiguing walk of five hours through the most oppressive heat we have yet experienced, brought us to the establishment of the kung-se of Lumar. In his absence we were received in a friendly manner by his secretary.

Our kind friends, however, appear determined we shall not be alone. Since our arrival we have been constantly surrounded with a number of inquisitive Chinese, who not a little puzzle us with various questions.

11. Sabbath. Here we have rested and kept holy day. And never before

have we had such an experimental conviction of the necessity and importance of the Sabbath, simply as a day of rest. This arises from the fact that during the past week we have actually been toiling pilgrims.

Lumar is beautifully located in a valley, with commanding mountains all around it. The plain is filled with gardens or covered with paddy. The village is compactly built, with two streets running at right angles, in the form of the letter T. Those residing in the village are mostly engaged in shop-keeping. For a great distance over the valley scattered dwellings are in sight, which add life to the natural beauties of the scene. It is difficult to ascertain the number of inhabitants, as there does not appear to be any one who knows it. We think much of this ignorance is feigned. There are said to be three hundred men working in the mines. We should think there are a thousand in the village, and two or three hundred scattered over the plain; so that the whole number of Chinese in and about Lumar is not far from 1,500.

Notwithstanding the bustle around us, we found it delightful this afternoon to engage in our usual, mutual exercises of singing, prayer, and reading. We read one of Flavel's excellent sermons, and rejoiced together in the goodness of God, committing our future course and all our concerns entirely into his hands.

12. On every side around Lumar are numerous Dyak villages. Some of these are said to be large, containing several hundreds. With Lumar as a centre, and one and a half hour's walk for a radius, our guide informs us that six or eight settlements of this interesting people would be embraced.

We left Lumar, and arrived at the establishment of the kung-se of Lara. Our path to-day has been very fine most of the way, and far less mountainous than heretofore. During our walk we saw three or four Dyak villages, built as usual on the mountain side. Their distance prevented our making any calculation of the number of inhabitants. The Dyak population in this vicinity appears to be more dense, than in the vicinity of Sambas. Mountainous steeples and cliffs seem to be their delight and choice, and in this part of the island their desire in this respect can be fully gratified.

13. We left the residence of the kung-se, and proceeded to the village, or as the Chinese say, "city of Lara." The distance is about four miles. We

received a hearty and noisy welcome by the chief man of the village, at whose special invitation we had come. The village is large and compactly built. We are informed that it is seventy years since the Chinese first located themselves here; and there are many evident marks of its being an old settlement. The population is dense, amounting, we are told, to two thousand or more. From all we can see and learn, we are inclined to believe the statement is not an exaggeration. Quite a number of the men read, as we have had the opportunity of learning from our own observation. The portion of tracts we had assigned for this place were distributed in a few moments. Afterwards, passing along the street, we observed several engaged in reading, some of whom had a company of listeners around them.

Lara lies about twenty miles, a little east of south from Lumar, and if correctly located on our chart, about 150 miles due east from Batu-blat, a noted point on the coast. We have found in the chief man of the village a kind and hospitable host. He is one of the finest looking Chinese we have any where met with, not only possessing great symmetry of body, but also a countenance beaming with intelligence. His generosity has been manifested in providing abundantly for us and our men, and also in furnishing us with a sufficient quantity of rice, for our three day's journey to Montrado.

14. Came to a rural settlement of Chinese, called Durian, and probably comprising 200 inhabitants. After winding our way through the plain, we left the main path, in order to find the Dyak campong where we were to rest. Soon we came to a very fine upland, paddy field, a sure indication of being in the vicinity of Dyaks. It seems to be a mutual understanding between the Chinese and Dyaks, that the former shall occupy the plains, while the more hardy and adventurous Dyaks scale mountains, and labor and toil to obtain the poor pittance of a crop of rice. A walk of three fourths of a mile from the direct road, brought us to the village of Sa-batut, in which are ten or twelve families.

A brisk walk of one and a half hours brought us to Pesuni, which also lies about a mile from the main path. We reached the village just as a heavy shower commenced, and in time to escape another drenching for ourselves and baggage. This settlement comprises about thirty families, half of which are now scattered over their *ladang*, or rice

fields. We were received in a very friendly manner by the head man, and presented with two fowls and some rice. Excepting the annoyance of smoke, noise, etc., we generally find ourselves quite comfortable among the Dyaks. Our lodging place is always the great verandah, in which are the five places for the accommodation of the whole village, while the construction of their houses is such that their domestic animals, consisting of dogs and swine, have the benefit of the same roof. It can easily be imagined, therefore, that the dormitory is not the more desirable on this account.

So far as our observation goes, there is no disposition to pilfer among the Dyaks. We can hang up our clothes in the most exposed places in their village, and hand little articles to them to be taken care of with a feeling of perfect security. If they wish for any thing, they will beg for it; but we do not think they would steal, unless the temptation should be very powerful.

15. At eight o'clock we left Pesuni, and soon reached the main road, which is most of the way a good and well beaten foot path. After two hours walk our guide left the main path, without any previous notice of his intentions, and one hour more brought us to Barangan, or Gaging, a large Dyak village, which ends our day's journey, though we had been led to anticipate a long, wearisome walk. This campong contains thirty families present, and about as many more who have taken up a temporary abode in their rice fields. The buildings are better than usual, and the verandah very large and commodious, being twenty-two feet wide. This is used as the manufacturing shop of the village. Nearly in the centre is a blacksmith's forge and anvil. The smith is busily engaged in making edged tools, such as are in demand among the Dyaks. Human heads are suspended over us as we write. As usual they are ornamented with various figures carved in the bone with a knife, and also with bunches of leaves of the rattan. Among the heads is a small bowl, carefully tied up with cord. On inquiring its use and meaning, we are told that it is a war challenge from a rival Dyak campong of the Manpawa region. This seems to be an emblem chosen by common consent, as a warning to look out for their heads.

After passing a number of small villages on the 16th, Messrs. Doty and Pohlman arrived at Montrado, near the close of the day.

We entered the residence of the captain Chinaman, and were received with every token of friendly respect and hospitality. Our arrival was immediately announced by three guns, and we were refreshed with tea and cake, while a room was making ready for our accommodation. As this residence is removed a short distance out of the village, we hope to be free from the noise and bustle, and what will be truly grateful at this time, from the annoyance of a multitude thronging us.

The usual tokens of Chinese hospitality have already not been wanting.

17. After breakfast this morning, the captain Chinaman, with whom we lodge, accompanied us to visit the other official characters. This afternoon we again visited the village, and took with us some medicine and the few tracts allotted to this place. We walked through the market and examined the village entire. The eagerness to obtain our books was more intense than we had ever before witnessed. Only a few instances of rudeness occurred, though at times some twenty hands were extended, and as many voices raised, begging for a book. It was the work of only a few minutes to give away the eighty or a hundred tracts we had, a very meagre supply for the multitude around us, perishing for the bread of life. Montrado contains a great number of children, for whom there are but four schools. We noticed several boys of the age of twelve or fourteen who read pretty well, and whom we supplied with books. This we consider a good indication that some attention is paid to education, though the number of schools is very inadequate for the population. It is probable that christian tracts have never been distributed among this people. Such is the anxiety to receive books that we exceedingly regretted our inability to supply the demand. We are obliged to travel with as little baggage of this kind as possible. As we distributed a number of copies of the tract on opium, we heard frequent expressions of approbation. Many addicted to its use apply for medicine to break up the habit. We tell them nothing more is needed than to abstain. But the subject of total abstinence is so new and strange to them, that they cannot or will not be persuaded of its efficacy. From the constant inquiries of all classes of Chinese for medicine to cure opium smoking, we suppose they are convinced of its injurious effects, but have not moral courage enough to refrain from it.

Montrado is more delightfully situated than any other village through which we have passed. It is on high ground in the midst of a valley, ten or fifteen miles in diameter, and skirted all around by a range of low mountains. This mountainous bordering presents a most beautiful and variegated appearance. The central part of this valley has been selected for the principal settlement. So far, however, as our observation extends, the whole region is thickly populated. The village itself consists of one principal street about a quarter of a mile in length, intersected with various shorter streets at right angles. The streets are very narrow, being not more than ten or twelve feet wide. Every part of the village, appears thronged with inhabitants, and new houses are being erected. The shops are well furnished with the usual articles of Chinese manufacture, as cotton cloths, silks, teas, tobacco, shoes, etc. etc. Blacksmithing, tailoring, coopering and other working in wood, shoemaking, etc., have their artisans. The markets furnish a good supply of fruit, vegetables, fresh pork, beef, venison, and salted fish. The whole scene is one of bustle and activity, adapted to impress the mere looker on with the idea that he is in some commercial mart. The villas or clusters of houses around this mart of business are numerous. Much attention is paid to gardening; and judging from the luxuriance all around, the laborer is well paid for his toil. The cultivation of rice in the immediate vicinity is superseded by the quantity raised in the surrounding country.

Montrado is a great mining district. The gold found here is of the finest touch. Several extensive mines are now in operation, and the number that have been exhausted indicate the length of time devoted to, and the profit realized from, this branch of industry.

It is very difficult to ascertain, or even to conjecture what is the population of this region. That it is large cannot be questioned. That it has been greatly exaggerated by writers who have relied upon hearsay, or upon first impressions, is equally certain.

As a general thing, the Chinese, in all that part of the island through which we have traveled, appear to be in better circumstances, and in other respects superior to the Chinese, as a body, which we have seen in other places. Very few appear to be in a state of extreme indigence. This is in a remarkable degree the happy condition of Montrado.

Montrado is a point in our route towards which we have looked with no little anxiety, as we were told it would be dangerous to proceed hence, owing to a lawless banditti of Malays living on the borders of the two residencies of Sambas and Pontianak. On arriving here, our fears are dissipated, by learning there is a good road, well traveled, and perfectly safe.

18. Sabbath. We have been enabled to keep holy day here, with some degree of retirement, and we trust, profit. About nine o'clock the dignitaries of Montrado called to see us. We found it difficult to communicate with them. Scarcely any individual here speaks or understands any Hokien. The dialect, employed in this quarter, is the K'hek, which has some analogy to the Canton dialect. We wrote in Chinese that we are teachers of the doctrines and religion of Jesus. This was at once comprehended by all. Further explanation, informing them that the doctrines we teach are contained in the books which we had presented them, gave entire satisfaction. We then inquired whether it would be pleasing to them to have us come and reside among them to assist them in instructing their children and with medicine. The answer was that they would be glad to have us reside with them and aid them with medicine, but that in the matter of instruction, they themselves are skilled, and would not need our assistance.

As a token of our visit we left a small volume of the Psalms. As an expression of friendly feelings, on the part of the kung-se, we each received a present consisting of three gold rings, designed for a finger ornament, valued at twenty-three dollars. In the afternoon the kung-se also sent us some excellent fruit. As far as we can ascertain, the Chinese themselves reckon 20,000 inhabitants under the kung-se of Montrado. We suppose that Montrado, with its environs, may contain 10,000 inhabitants, possibly a few more; but we are rather inclined to the contrary opinion. This doubtless is the place referred to, as "the independent colony of Chinese on Borneo." What idea is attached to this phrase we know not, but certain it is that the ordinary meaning of the word "independent" will not apply to them. All the Chinese on the western coast, are under the jurisdiction of, and pay an annual tribute to the government of Netherlands India. They are also subject in some measure to the Malay authorities; but the nature of this subjection we have not been able to learn. It

is nevertheless true that the internal polity, the administration of justice, etc. are under their own regulations. Hence persons residing among them ought to have the protection of both the Dutch and Malay authorities, as well as the good will and friendly feelings of the colonists themselves.

19. Our departure from Montrado this morning was attended by every expression of kindness and good will. The two days of our stay have passed pleasantly. Every attention has been paid us and every want supplied. It is no matter of wonder then, that our hearts have been drawn out to these poor heathen. With every natural comfort, and blessed with every thing necessary to make them extremely happy, nothing is needed, it would seem, to render their happiness complete, but the great blessing, the one thing needful. Montrado as a missionary field presents strong claims. If occupied, it would be head quarters for efforts among the Chinese, between Sambas and Pontianak.

21. This days travel has completed our tour on foot, and we have now reached the point, whence we purpose to proceed by water to Pontianak. We left Ayer-Mati about seven o'clock, and found our path, most of the way, very good, lying through three successive and beautiful vallies, in each of which is a settlement of industrious cultivators of the soil. The first is Taou-Kwo, comprising about forty dwellings. This place has a school. The second is Min-Nong, having thirty-five houses. Here we noticed, what we have not before seen, a species of cow, said to have been introduced from Singapore. The third settlement of great beauty is Boo-lew. In this we counted forty-one houses. There is more rice of Chinese cultivation growing in this vicinity, than throughout our previous route. This probably arises from the fact that there appears to be no encouragement for mining. As we have had no forests to-day to shield us from the rays of the sun, the heat has been very oppressive.

We reached Ka-Mandor about four o'clock, P. M., having walked during the last three days, about sixty miles. Having been favored with a letter of introduction from the kung-se of Montrado, we met with a most cordial reception by the kap-tai of this place. Convenient apartments were assigned us, and we were presented with the usual tokens of hospitality, a round salute of three guns, enough to eat, and that too the best the place afforded. The kap-tai informs us

that there are 2,000 persons in the village, and about 11,000 residing within his jurisdiction. Three village schools are sustained.

The demand for books on our route has been so urgent, that we have retained only a few for this place. As we find several christian tracts lying around, there seems to be less need for an abundant supply at this time.

At each end of the village is a small temple, into one of which we entered, the other was closed. There is, however, nothing peculiar or different from the usual rites and ceremonies of Chinese idolatry in this or in any other place we have visited. Every thing, in this respect, is in the old stereotyped track of their ancestors, burning incensed sticks morning and evening, and the ordinary offering of tinselry, tea, etc. The residence of each kung-se is a house of gods and chamber of imagery, as is also the dwelling of every official character of note. This afternoon the kap-tai put into our hands a small parcel nicely done up, observing that it is a thing of no value. On opening this we found two gold rings, in themselves of little real value to us, but as a token of kind feeling on the part of our good host, we attach some importance to the gift.

23. Arose at an early hour, but our host would not suffer us to embark until after breakfast, which he insisted upon our taking with him and other dignitaries in the open hall. All things being ready, the boat was loosened from her fastenings at nine o'clock.

The travelers continued their way down the river through the day, lying to by the bank at night. On the following day they found the river about a hundred yards wide till they reached its junction with the Sapatee, when it assumed the name of Landak, and is as large as the Sambas. Before ten o'clock they reached Pontianak. The whole distance from Ka Mandor to Pontianak is one vast forest.

25. Sabbath. Owing to the noise and bustle around us, we found it impossible, as we had intended, to keep the Sabbath with any degree of comfort on the boat. We therefore accepted an invitation to occupy retired apartments in the head man's establishment. We engaged in social exercises, secluded and alone, yet we doubt not with the presence and smiles of our blessed Master. Besides prayer, singing, and reading a sermon in the morning and afternoon, our minds were incidentally led to contemplate the

past dealings of God towards us, the wonderful way he has kept and guided us, even from our early youth until the present. It has proved a season of peculiar interest and of soul-melting before God. Anew we have mutually consecrated ourselves and our all to the Lord and to his cause.

At Pontianak, they were received very kindly by the resident and other persons in authority, who promised to do all in their power to aid the missionaries, if they should establish themselves there. Finding a vessel here which was to sail the next day, presenting the only opportunity likely to offer soon for taking them to Singapore, their stay was shorter than they intended. Of Pontianak the missionaries remark—

The situation of Pontianak is in many respects similar to that of Sambas. It is located at the junction of the Landak and the Sangaur or Kapuas rivers, forming the Pontianak river. The establishment of the sultan is at the point of junction. The Dutch residencies, fort, etc., are on the south side of the river, about half a mile below the sultan's. On the same side of the river, and next above the Dutch, is the principal Chinese campong, extending to the junction of the rivers. There commences the chief settlement of Malays, on both sides, and extending some distance up the Kapuas river. From the sultan's palace upward, on the south side of the Landak river, the Bugis are located. Immediately opposite to the sultan's, and across the Landak river, is another small Chinese campong of K'hek men. This is of recent origin, and but a few dwellings have yet been erected. Pontianak is low ground, and subject to flooding during high tides and heavy rains. It is dryer, however, than Sambas, especially in the vicinity of the Dutch residences, and through the Chinese campong. It is said to be a healthy place. In every respect we regard Pontianak, for a permanent location, decidedly preferable to Sambas.

From the captain Chinaman and others we gather the following information, concerning the inhabitants of Pontianak.

Malays 6,000, Bugis 5,000, Hokkien 100 families, Hok-lo 1,000 do., K'hek 500 do.

The whole number of Chinese are reckoned from 3,000 to 4,000. The whole population of Pontianak is put down at 15,000. The Hok-lo and Hok-

kien dialects are so similar that communication between those who speak them is free and unembarrassed. In the vicinity of Pontianak there is said to be a number of Chinese engaged in the cultivation of rice. The Bugis and Malays are supposed to be on the increase. The resident informs us that the nearest Dyaks, are distant about two day's journey. Landak, under the most favorable circumstances, may be reached in three days. We regret that time and opportunity did not permit us to visit it. From all we know at present, it appears to be the most favorable point to commence a Dyak mission. This, however, must be learned from further trial and investigation.

The Hok-kien captain Chinaman and others to whom we made known our design of returning and settling at Pontianak, seemed much pleased. Our friend appears to have some imperfect conception of our object, and to be somewhat acquainted with the externals of the christian religion. He has four fine boys, whom he said he would place under our instruction, if we came and established a school.

As a field for missionary effort, Pontianak presents several claims. It has a much greater commerce than Sambas, or any other place on the west coast of Borneo. Consequently the facilities for obtaining supplies are more frequent and secure. Its population is also larger than any other place on the coast. It presents a sphere of labor for Chinese and Malay missionaries. May it not also be the place to commence a Bugis mission? It is the great entrance point to at least one large settlement of Chinese in the interior, viz. Ka Mandor, to Landak, said to be the most numerous settlement of the Dyaks, as well as to various other places, perhaps, of not much less interest and importance. The Chinese settlements of Sepang, Lumar, Lara, Montrado, etc., can be more easily approached by way of Sambas, as these places are under that residency.

27. At eleven o'clock last evening left Pontianak, with the captain Chinaman, for the vessel, and arrived this morning at half past six o'clock. The vessel is the *Algerine*, owned in Singapore, a fine brig, and commanded by James Young. Though we came on board owing to the emergency of the case, and without any previous arrangement, the captain received us kindly, and readily granted us accommodations with him. Here again, as often during this tour, we are called in a special man-

ner to recognize the hand of our heavenly Father. At eleven, A. M., the anchor was weighed and sails spread, and we for a season bade adieu to this land of darkness and spiritual death.

Giving the general results and conclusions to which their tour had led them, the brethren remark—

Judging from what we have seen and learned, the population of the western coast of Borneo, under Netherlands India, has been greatly overrated. The Dyaks appear to be exceedingly scattered. While a walk of many hours intervenes between their villages, the campings themselves are very small, the largest we saw not embracing over 350 or 400 persons.

The Chinese population does not probably equal the lowest estimate we have heard of, which is 75,000 for the whole island. Very few Chinese are found except in the residences of Sambas and Pontianak. Out of the latter residency we cannot learn that there are more than 28,000 or 30,000; and within that residency we know not where to look for so many as 20,000. Probably 10,000 would be nearer the truth.

Owing to the sparseness of the population, a great number of missionaries will be required to reach them effectually with the gospel. For the Dyaks it is impossible to make any definite calculation.

The fact that little is known of Europeans, except at Pontianak and Sambas is a very encouraging circumstance. Another encouragement is drawn from the simplicity of character found on the island, especially among the Dyaks.

A printing-press will be immediately needed for the Dyak branch of the mission. Nothing can be done in the way of education until their language shall be reduced to writing and printed.

Singapore, Dec. 3. At twelve o'clock last night we anchored in Singapore Roads. Nothing of special interest occurred during our passage of six days from Pontianak to this place. We received every expression of kindness and hospitality from captain Young. He appeared to take a deep interest in our tour and object, and when our leaving the vessel refused to take any compensation for the passage. We expressed our obligations and gratitude, by presenting him a Bible, which we hope and pray may be his chart over the tempestuous sea of this life into the haven of eternal rest.

Messrs. Doty and Pohlman, it will be seen, were absent from Singapore about seven weeks, four of which they spent on the island of Borneo. During this time they traveled about 170 miles on foot, from Sambas river, on the north-west, to Pontianak river, on the southwest, going about sixty miles into the interior from the sea-coast. The general impression made on their minds by what they observed during the tour they have given more fully in their letter inserted at pp. 160—1

Messrs. Nevius and Youngblood, Doty, Pohlman, and Thomson, with their wives, were expected some months since to proceed from Singapore to Borneo, and commence the mission at two or three stations. Mr. and Mrs. Ennis were expected to follow them soon after they should return from their exploring tour to Bali and Lombok.

Siam.

JOURNAL OF DOCT. BRADLEY AT BANGKOK.

THOSE who have perused the statements published at pp. 298—303, will without difficulty understand the accounts given below and enter with interest into the scenes described.

September 15, 1838. Have spent a part of my time this week in preparing to print the first number of the Old Testament history according to the vote of this mission. Took possession on Friday of the brick house in the great market for the purposes of tract, distribution and preaching. Commenced distributing tracts this afternoon. Was soon overwhelmed with book applicants, so that I was obliged to change my location from the lower to the upper story of the verandah, and allow only two persons to come in at a time. My servant stood as door-keeper, and was obliged to exert himself much to keep out the crowd. In such circumstances I was engaged for more than an hour, and gave away many portions of divine truth, taking time to exhort each one to read his tract carefully and apply at a future time for another; which I promised that he should obtain only on condition that he could rehearse some of the contents of the first tract.

22. My labors at the tract house afforded me much encouragement. Many have already come the second time and given a very good account of the tracts they received first. About thirty persons, by passing a good examination to-day on the tracts they had before re-

ceived, obtained from me each a volume of the Life of Christ. I was obliged to send some empty away, with much chagrin to themselves, because they could give no correct account of what they had received.

23. Sabbath. Made my visit to the tract-house in the morning. Found the street exceedingly crowded with those going and coming, but they were all too busy to take time to go up a flight of steps after tracts. I therefore changed my quarters, and took my seat in the verandah of the lower story, close by the way-side. Here there was no want of book applicants. I was constantly hemmed in and pent up by the eager crowd, to whom I gave tracts and talked as opportunity and strength would allow. Had in the afternoon an unusual throng of patients, whom I instructed in the gospel for about an hour, and then treated their diseases.

24. Spent two hours at the tract house, almost constantly occupied in hearing the recitations of those who had received tracts at a former time. It is to me a very cheering fact that a large majority of those to whom I have given books, and who return to request others, are able to render full proof that they had read their tracts understandingly, and laid up much of their contents in their minds. I am delighted to find that they comprehend quite well the most mysterious doctrines of the gospel, and speak of them as though they had been brought up in some Sabbath school.

29. The prahklang made a large dinner party yesterday of the "white-faced foreign residents." The number of guests was about twenty. Nearly all the missionaries and their wives were present. However disinclined we may have been to attend, it probably would not have been wise to decline the special invitation of a man so high in office. I would myself have given not a little to be honorably excused; but duty seemed to insist upon a compliance. I trust that the conduct of the servants of God on the occasion will result in good.

Oct. 5. Met with a very sour caviller at the tract-house. He first obtained permission to ask questions, by asking me if I would be angry at him if he should come to me occasionally to solve questions touching the christian religion. Of course my reply was in the negative. I had also six or eight very interesting young men, who came as sincere inquirers after divine truth. It looked much like the special operations of the

Spirit of God. In the evening I went to the king's fire-works, taking with me about 400 copies of various kinds of tracts, to distribute among the many thousands of souls that were assembled to witness his majesty's pious devotion to this religious rite.

My boat, with my lamp and books, excited much attention, and caused me to be hemmed in constantly by the boats of the high and the low and the ordinary, loaded with eager book applicants. I had no rest until I could announce that the last volume was gone. I labored to give them as wide circulation as possible.

7. Talked to a few at my dispensary, and afterwards treated their diseases. After dinner went to the tract-house and spent about two hours very pleasantly and, I trust, profitably. I have several constant visitors who read much and with ease and lively interest. They rehearse the substance of what they read admirably. They seem indeed to be under the influence of the Spirit of truth. A young Siamo-Chinese, who has read the three volume series, spoke of the parallel between Buddhism and Christianity with decided approbation, saying that it is all true as therein stated. He expressed himself an admirer of the christian religion, and wished to read all our books in their due order. Like many who have nearly gone over with all the books that we have prepared, his heart was depressed when I told him that he would be obliged, probably, to wait for more books to be made. I find that this people desire first of all narrations, and such especially as are arranged in a regular series. This fact induces me to think that the Old Testament Narrative, which is now in the press, will be highly acceptable to Siamese readers. It is remarkable that God has made such rich provision in the Bible for gratifying this universal taste for reading and hearing narratives. Is not that a good plan for infant missions to pursue, which is calculated to furnish the people with the Scripture narrative as soon as possible? The fact that such portions of the Bible are of all others the most easily translated, deserves not a little consideration in forming an opinion on this subject.

A little boy, not more than fourteen years of age, told me nearly all the account of the creation and the fall of man as fluently as I ever heard a Siamese read; and he rehearsed it with great animation and eloquence.

I had a very encouraging time at the tract-house on Thursday. A young man,

a Siamese, who had read the Life of Christ, came and sat down at my feet and humbly, honestly, and feelingly rehearsed the account of Christ's advent, his feeding the four thousand, his sufferings, death, and resurrection, and many other facts. He appeared at no loss to answer any questions touching the contents of that large book. He said that he and his friends were delighted with the history, that he believed it all to be true, and wished himself to become one of Christ's disciples. My heart swelled with emotions unutterable, and I could scarcely refrain from weeping when I looked upon that immortal spirit, whom Satan has blinded from his birth, but who seemed then beginning to see out of obscurity.

Had also a good season in my tract work to-day. A Siamo-Chinese, aged perhaps thirty years, who has been one of my most constant visitors, had read much concerning Christ, and had just been reading the Spiritual Songs, said that he was delighted with the last tract, that he had read it through three times, and found that his heart softened continually as he read. He furthermore very honestly said that he was pleased with the doctrines of Christ Jesus, and was becoming more and more inclined to let his heart close in with them.

14. Sabbath. I omitted my accustomed work at the dispensary in consequence of the great demand for my time and strength at the tract-house. Spent more than three hours in dispensing the words of life to the eager multitudes. I was so pleasantly and constantly occupied that the time seemed but a few minutes. A Siamo-Chinese, aged about twenty years, sat down before me a long time, rehearsing with great interest what he had learned from our tracts, and asking questions touching the doctrines of the gospel. He manifested a degree of understanding of the history of Christ, and the precepts of the gospel, that might well make many christian-educated young men of America blush at their own inferiority. I was truly astonished and delighted on hearing him converse, and I thought it would be impossible for me ever again to doubt about the abilities of these heathen to comprehend the fundamental doctrines of the gospel, even with the means which, with our present imperfect abilities, we now prepare for them. Another young man related the account of the apprehension of Christ, his sufferings, death, and resurrection, with astonishing freedom and correctness. I think there is increasing

reason to believe that the Spirit of truth is present to teach these benighted souls.

20. Labored at the dispensary in the former part of the day, and at the tract-house the latter. My tract distribution has become so important, that I am disposed to think that it is my duty to attend to it daily hereafter; and treat the sick only on three days every week. I had a peculiarly interesting inquirer to-day. He is a different person from any that I have spoken of before. He is a young married man, aged about twenty-five years, tall of stature and well featured, and uncommonly serious and dignified in his appearance. He sat down on the floor before me and expressed great thankfulness that he had become acquainted with me, but more particularly with our books. The following are very nearly his own expressions. "I am," said he, "like a man who has been blind and knew not whither he went, and experienced very little comfort. At length his eyes began to see, and he was favored, in addition, with good spectacles and a spy-glass. So," said he, "I was blind before I read your books, but now I see distinctly and am quite happy." He then expressed much confidence in the christian religion, saying that he believed it was the true way to heaven, and that the knowledge of this was what made him happy. He manifested much desire to be taught.

30. The young man mentioned in my journal under date of October 20th, made me a visit at my house, bringing his wife with him. He said his chief object in visiting me was that he might receive instruction concerning the christian doctrines. He had heard me say at the tract-house that the influences of the Holy Ghost were indispensably necessary to aid the sinner to believe and love the gospel. He inquired with much solemnity how he should obtain his influences. This gave me an opportunity to expound the doctrine at length with which the inquirer expressed himself satisfied.

Nov. 5. To me this has been a peculiarly eventful and solemn day. In accordance with the long cherished and ardent desires of my heart I have, through the matchless grace of God, been set apart and consecrated to the gospel ministry—than which no privilege on earth can be greater and no responsibility more weighty. Nay all other privileges and responsibilities dwindle into nothing compared with those of this office! I am affected at the kindness and

condescension of my adorable Lord in suffering me, unworthy and vile as I am, to bear this sacred office.

LETTER FROM DOCT. BRADLEY, DATED
MARCH 12TH, 1839.

*New Station at Anghin—Effects of
Christian Instruction.*

By the letter given below information is received more than four months later than that contained in the foregoing journal. The friendly feelings manifested by those in authority, and the readiness found in the people to read and hear about Christianity are most encouraging.

Messrs. Robinson and Tracy, with their families, have gone to reside at Anghin. They went thither alone, in the early part of February, and built a house. As there was no law prohibiting their building there, they wisely judged that it was not expedient to ask permission to do so; but before they had completed the house, the governor of the province, who resides at Bangpsoi, sent to them demanding an account of their work. A true account was given, which received the approbation of the governor. He gave them permission to complete the house, and advised them to obtain a permit from the prahklang before they should move their families into it. This was interpreted as a clear indication of divine providence that it was their duty to seek a permit from this officer of government. Accordingly it was done. The prahklang was at the time exceedingly grateful for our agency in innoculating with perfect success some thirty or forty of his concubines, children, and grandchildren, and for some rare garden seeds, which Mrs. Tracy had given him sometime before. He made not the least objection to the occupancy of Anghin by the families of Messrs. Robinson and Tracy. Indeed he seemed quite happy to grant the favor. And when there was some delay and difficulty in obtaining the pass for their goods, the prahklang and his first son, now *prahnaiwai*, spared no pains to help the brethren out of the difficulty. Is not this the finger of God? Has he not thus opened a wide and inviting field for his servants in the south-eastern section of this kingdom? We consider that a permission to live at Anghin is virtually a permit to live in any part of the province of Bangpsoi. There is wide and ample room for many missionaries. The brethren sailed for

Anghin on the 28th ult. They reached their destination on the third day after their departure. I have not heard from them since the second instant. I trust that they are enjoying a comparatively cool and invigorating air. My hopes are very sanguine that a station at Anghin will be found to be a very healthful asylum for our invalids, who labor in the interior of Siam. It is scarcely two days' sail from Bangkok by the way of Packnam. There is also a way to it by canals to Bangpkong, and thence near the coast around the bay of Bangpsoi. One may go this way in a small boat with oars in two days. I trust that that mission station will obviate the necessity of such frequent visits to Singapore as the missionaries in Bangkok have felt constrained to make during these last four years. I hope it will be found that all the advantages of a change of air can be realized at Anghin as at Singapore. The expense of going and tarrying there will be less than living in Bangkok, and then there is the pleasant consideration that it is not beyond the field into which the Lord has called us. I feel that we, as a mission, are by this opening of the Lord specially called upon to praise the Lord of missions. And surely our patrons at home will not view it with indifference.

The season of the special presence of the Spirit of God among us, which we have recently enjoyed, while it excited many hopes, has not, I trust, passed away without some genuine and everlasting fruit. I am not certain that any one soul has been born into the kingdom, yet I have a trembling hope for at least one, who is now in our employ as a pressman. His name is Buah. He appears very humble, penitent, and heartily engaged to love and serve the Lord. He entered our service yesterday, having just returned from Pripree, where it would seem it has been literally preaching the gospel of Jesus. I have known him for some months as an attendant at the tract-house. Many others have been awakened and much enlightened. There is still increasing interest manifested in reading our books. We cannot possibly supply the demand with only one press. And we are very much tried in being obliged to work the press with only about half a fount of type. We have long since requested the Singapore mission to supply the deficiency, and hope they will soon. Our tract-house continues to be a most eligible location for tract labors and preaching the gospel literally by the highway. Would that I could give you a drawing of the place. I hope I may ere long do so.

Proceedings of other Societies.

FOREIGN.

ANNIVERSARIES IN LONDON.

FROM the LONDON MISSIONARY REGISTER for May, the following particulars are gathered, relative to the annual meetings, and the receipts and expenditures, of the principal religious and benevolent societies which are organized and conducted in that metropolis.

Wesleyan Missionary Society.

The annual meeting was held April 29th in Exeter Hall, John P. Plumptre, Esq. M. P., in the chair. During the week preceding and that which followed the meeting 105 sermons were preached in behalf of the society in the Methodist chapels in and around London.

Movers and Seconders.—W. Evans, Esq., M. P., and Col. Conolly, M. P.; Edward Lytton, Esq., M. P., and Rev. Samuel Shipley, vicar of Ashton, Derbyshire; Mr. Sergeant Jackson, M. P., and Rev. Thomas Jackson—supported by Rev. Peter Latrobe; Rev. Theophilus Lessey,

and Henry Pownall, Esq.—supported by Rev. Dr. Duff, from Calcutta; Rev. James Dixon, and Rev. Robert Newton; Rev. Dr. Bunting, and Thomas Walker, Esq.; and Thomas Farmer, Esq., and George Thorneycroft, Esq.

Receipts, £84,818, 12s. 2d.

Payments, £100,077.

Collections at the anniversary, £2,613. 5s.

Church Missionary Society.

Thirty-ninth anniversary was held in Exeter Hall, 30th April, the Earl of Chichester, president, in the chair.

Movers and Seconders.—Bishop of Winchester, and Rev. Francis Close, of Cheltenham; Rev. Henry Raikes, Chancellor of Chester, and Rev. Richard Burgess; Lord Teignmouth, M. P., and J. P. Plumptre, Esq., M. P.; and Lord Mountsandford, and Rev. Edward Bickersteth; Rev. Charles Hodson, and Rev. John Johnson, visiting secretaries of the society; Hon. and Rev. Baptist W. Noel, and Rev. C. F. Child, principal of the Society's Institution at Islington.

Receipts, £72,031, 6s. 1d.

Payments, £91,453, 9s. 1s.

British and Foreign Bible Society.

Thirty-fifth anniversary was held May 1st, in Exeter Hall, Lord Bexley, presiding.

Movers and Secondors.—Bishop of Winchester, and Rev. E. T. M. Philipps, Vicar of Hathern, Leicestershire; Bishop of Vermont, United States, and Lord Glenelg—supported by Rev. Dr. Patton, of New York, and by the Chevalier Bunsen, late Prussian ambassador at Rome; Rev. Thomas Jackson, president of the Wesleyan Conference, and Rev. Francis Martin, of Bordeaux; Rev. John Ely, of Leeds, and Rev. T. S. Grimshawe; Rev. John Nicholson, and Rev. George Brown; and Marquis of Cholmondeley, and Lord Mountsandsford.

Receipts, £105,255, 2s. 11d.

Payments, £106,509, 6s. 4d.

Church-of-Scotland Missions.

Meeting May 1st, in Exeter Hall, Hon. Fox Maule, M. P., in the chair.

Movers and Secondors.—Rev. Dr. Holloway, and Robert Paul, Esq., of Edinburgh; Rev. W. Atherton, Wesleyan minister, and J. Stewart, Esq.; Rev. Dr. Duff, and Rev. Dr. Brown.

Receipts in London, £560. Total of the society's receipts, £6,000.

Baptist Missionary Society.

The forty-seventh anniversary was held in Finsbury Chapel, May 2d, W. B. Gurney, Esq., in the chair.

Movers and Secondors.—Rev. Christopher Anderson, of Edinburgh, and Rev. Thomas Roberts, of Bristol; Rev. W. Brock, of Norwich, and Rev. J. C. Middleditch, of Frome; Rev. Thomas Swan, of Birmingham, and Rev. Samuel Nicholson, of Plymouth; and Rev. Dr. Cox, of Hackney, and Rev. D. R. Stephen, of Swansea.

Receipts, £22,416, 1s. 11d.

Payments, £20,622, 18s. 11d.

Jews Society.

The thirty-first anniversary was held in Exeter Hall, May 3d, the president, Sir Thomas Baring, Bart., in the chair.

Movers and Secondors.—Bishop of Ripon, and Lord Ashley, M. P.; Bishop of Vermont, and the Chevalier Bunsen; Rev. Edward Bick-ersth, and Rev. C. J. Goodhart; Rev. W. W. Pym, and Rt. Hon. Sir G. H. Rose, Bart., M. P.; and Rev. T. S. Grimshawe, and Rev. William Marsh.

Receipts, £16,720, 13s. 8d.

Payments, £17,264, 18s. 3d.

Religious Tract Society.

The fourteenth anniversary was held, in Exeter Hall, May 3d, Samuel Hoare, Esq., treasurer in the chair.

Movers and Secondors.—Rev. Edward Bick-ersth, and Rev. Peter Latrobe—supported by Rev. Robert Monro; Sir C. E. Smith, Bart., and Rev. J. J. Freeman; Rev. Dr. Patton, of New York, and Rev. Edward Hoare, of Richmond; Henry Pownall, Esq., and Rev. Francis Martin, of Bordeaux; Rev. W. Brock, of Norwich, and Rev. D. Stuart, of Dublin; and J. M. Strachan, Esq., and Thomas Big-nold, Esq.

Receipts, £60,843, 2s. 9d.

Payments, £61,011, 2s. 8d.

Hibernian Society.

The thirty-third anniversary was held in Exeter Hall, May 4th, Marquis of Cholmondeley, president, in the chair.

Movers and Secondors.—Lord Teignmouth, and Rev. Edwin Sidney; Rev. George Clayton, and Rev. Edward Duncan Rhodes; Rev. Edward Tottenham, of Bath, and Rev. Henry Hughes; Rev. Robert Monro, and Rev. Septimus Ramsey; and Rev. E. J. Speck, and Sir Edward Pearson.

Receipts, £11,702, 8s. 8d.

Payments, £11,697, 3s. 9d.

Summary of the Year.—Day schools 1,157, with 91,074 scholars; consisting of 57,006 Protestants and 34,066 Roman Catholics, and being an increase of fourteen schools and 5,539 scholars. Sunday schools 816, with 45,000 scholars; being an increase of 26 schools and 43 scholars: of these, 550, with 18,224 scholars, are exclusively Sunday schools. Adult schools 511, with 7,779 Irish scholars; being an increase of 22 schools and a decrease of 682 scholars. Scripture readers 49; of whom 30 are also teachers of schools. Scriptures circulated, 20,561 Bibles, and 5,279 Testaments.

Sunday-School Union.

The thirty-sixth anniversary was held in Exeter Hall, May 2d, Thomas Wood, Esq., Alderman, in the chair.

Movers and Secondors.—Rev. Francis Martin, of Bordeaux, and Rev. James Mirams, late missionary to Berbee; Rev. W. Brock, and Rev. Robert Eckett; David Nasmith, Esq., and Rev. Thomas M. Williams; and W. B. Gurney, Esq., and Mr. W. H. Watson.

Receipts, £9,469, 16s. 11d.

Payments, £9,700, 18s. 3d.

British and Foreign School Society.

The thirty-fourth anniversary was held in Exeter Hall, May 6th, Lord Morpeth in the chair.

Movers and Seconders.—Viscount Howick, M. P., and Sir George Grey, Bart., M. P.; Bishop of Norwich, and Rev. George Clayton; Edward Baines, Esq., M. P., and Sir Harry Verney, Bart., M. P.; Rev. John Burnet, and Rev. R. Aldis; W. Evans, Esq., M. P., and John Rundle, Esq., M. P.; and Rev. Francis Martin, of Bordeaux, and Luke Howard, Esq.

The receipts of the year were £5,234, 3s. 1d. and the payments £5,205, 19s. 3d.

British and Foreign Sailors' Society.

The sixth anniversary was held in Finsbury Chapel, May 6th, Lord Mountsandford in the chair.

Movers and Seconders.—Rev. John Burnet, and Lieut. Fabian, R. N.; Sir C. E. Smith, Bart., and Rev. Dr. Patton; Hon. Capt. Waldegrave, R. N., and G. F. Angas, Esq.; and Rev. Mr. Crofts, and Lieut. Brown, R. N.

Naval and Military Bible Society.

The fifty-ninth anniversary was held at the Hanover-square rooms, May 7th, Marquis of Cholmondeley in the chair.

Movers and Seconders.—Capt. Sir Edward Parry, R. N., and Capt. Anderson, R. A.; Admiral Hawker, and Rev. William Hughes; Capt. Clarke, H. E. I. C. Service, and Rev. William Marsh; Capt. Hon. F. Maude, R. N., and Capt. Layard, of the army; and Vice-Admiral Oliver, and Capt. Hon. F. V. Harcourt, R. N.

State of Funds.—Receipts £2,804, 3d., Payments £2,827, 15s. 6d.

Issues.—Total distribution during the year was 12,553 Bibles and Testaments; and since its formation 344,186.

London Missionary Society.

The forty-ninth anniversary was held in Exeter Hall, May 9th, Sir Culling Eardley Smith, Bart., in the chair.

Movers and Seconders.—Rev. Dr. Wardlaw, of Glasgow, and Rev. Dr. Fletcher; Rev. Dr. Patton, of New York, and Rev. David King, of Glasgow; Rev. Dr. Leifchild, and Edward Baines, Esq., M. P.; Rev. Dr. Beman, of New York, and Rev. Dr. Raffles, of Liverpool—supported by Rev. J. A. James, of Birmingham; and Andrew White, Esq., M. P., and Rev. Richard Knill.

Receipts, £65,490, 10s. 5d.

Payments, £75,855, 17s. 11d.

Collections at anniversary, £2,326, 6s. 1d.

United Brethren.

The meeting of the *London Association* in aid of the United Brethren's missions was held on the 9th of May.

Receipts of the year £4,335, 13s. 1d.; payments £934, 1s. 6d.; balance, paid to the Brethren's "Society for the Furtherance of the Gospel among the Heathen," £3,401, 11s. 7d.

European Missionary Society.

The twenty-first anniversary was held in Exeter Hall, May 11th, Hon. Capt. F. V. Harcourt, R. N., in the chair.

Movers and Seconders.—Rev. A. S. Thellwall, and Rev. J. T. Cumming; William Long, Esq., and Capt. H. Layard; Rev. Mr. Lourde de la Place, of Brussels, and Rev. J. Burrowes; and Rev. Mr. Trench, and William Anderson, Esq.

Receipts, £1,390, 10s.

Payments, £1,753, 13s. 11d.

Summary View of the Society.—1. This is the only society in England which considers the religious state of the entire continent to be the object of its labors; any other society which exists being but of a local character.

2. The entire correspondence of this society's agents being carried on with the committee in London, there is the best possible guarantee for the prudent disbursement of the funds, the character of the agents who are employed, and the general effect of their labors.

3. The society has, at present, twenty-one agents employed; of whom four were engaged during the present year. Three of those agents are in Belgium, a new sphere of the society's labors, from which the most gratifying accounts of the increasing influence of the gospel are frequently received.

4. Through the instrumentality of the ministers and colporteurs engaged by this society, numberless copies of the Scriptures have been put into circulation; and many congregations have been collected, principally from among the lower classes of society; and hundreds of persons, formerly in communion with the church of Rome, are found among them.

5. Although the general circumstances of the people, in connection with the missionaries, may preclude the hope of their being able wholly to maintain their ministers, yet they frequently prove, by the extent of their contributions, that they do not want the inclination.

6. There are, at present, before the committee, six applications for agents, from places in which there is no protestant minister within any reasonable distance; and for two of them a considerable portion of the required stipend has been guaranteed from sources unconnected with the society.

London City Mission.

The fourth anniversary was held at Exeter Hall, May 13th, Mr. Alderman and Sheriff Wood presiding.

Receipts, £4,820, 8s. 5d.

Payments, £4,323, 15s. 1d.

Summary of Proceedings.—Houses accessible to missionary operations, ascertained to be upward of 121,000, inhabited by about 1,000,000 persons, or one half of the whole population of the metropolis, which increases by about 25,000 annually; missionaries 50, of whom eight were added in the year; visits paid 186,515, of which 23,896 were to the sick and dying: making a total, since the formation of the mission, of 658,233 visits, of which 82,099 were to the sick and dying; prayer meetings held 5,080, making a total of 16,079; tracts distributed 223,056, making a total of 819,210; Scriptures lent, chiefly the Loan Psalms and Testament of the B. F. Bible Society 36,964; making a total of 29,038.

Aborigines' Protection Society.

The second anniversary was held in Exeter Hall, May 21st, Thomas Fowell Buxton, Esq., in the chair.

Objects and Plan of the Society.—This society, which was instituted in the year 1836, advocates the cause of many millions of human beings; a large portion of them being intimately connected with British colonies and commerce. They are the free aborigines of remote countries, whom experience proves, when justly and kindly treated, to be capable of receiving the benefits of civilization and Christianity, while they urgently require protection in their increasing conflicts against oppression.

Of these people, the aborigines who may be termed British, amount, at a low estimate, to one million inhabiting Australia, one million in the South Sea, including New Zealand, half a million still surviving in North and South America, and two millions in Western and Southern Africa, with several millions of the more barbarous tribes in British India and its borders, and of the Eastern Archipelago and Indian Ocean.

Of foreign aborigines, who will be benefitted by our efforts, there are 16,000,000 in America, 60,000,000 in Africa, 200,000,000 in Asia, and a small but interesting remnant of ancient European barbarism existing in Lapland.

Among these multitudinous tribes, our imported diseases produce frightful ravages, our ardent spirits deprave and consume their population, our unjust laws exclude them from enjoying that first element of well-ordered societies, judicial protection, as well as from the possibility of a timely incorporation with colo-

nial communities; while, in addition to all these evils, our neglect of suitable means and methods of improvement prevents that adoption of civilized manners and customs to which they are inclined.

The Aborigines' Protection Society seeks to devise remedies for these evils; and its plan of operation embraces—

1. An extensive correspondence at home and abroad.
2. The publication of documents and papers.
3. Interviews and communications with different departments of the state.
4. The presentation of petitions to the crown and to the legislature.

The extension of colonies constitutes a marked characteristic of the times in which we live; to which fertile source of national prosperity the course pursued by the Aborigines Protection Society is by no means opposed. But it is impossible for us, as men, patriots, philanthropists, or Christians, to behold without anxiety, the ruin of the people whom we shall thus be accessory in supplanting, unless our future modes of colonization be directed with greater humanity and wisdom than in times past.

British and Foreign Temperance Society.

The eighth anniversary was held in Hanover-square Rooms, May 16th, Bishop of London in the chair.

Prevalence and Fruits of Intemperance.—During the year ending January 5th, 1838, duty was paid on 28,943,103 gallons of distilled spirits at proof, for home consumption, for England, Scotland, and Ireland. Upwards of 57,000 public houses and 47,000 beer and cider shops were licensed in England and Wales; which, together with a multitude of other incitements to intemperance, were in active operation. The levy for poor rate amounted to £4,044,741: 26,885 prisoners were charged with criminal offences; and upward of 290,000 persons were relieved by the hospitals, infirmaries, and dispensaries of London, a very large proportion of whom required this aid in consequence of their use of distilled spirits.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN ABYSSINIA.

Expulsion of the Missionaries.

In introducing the following communications, the editor of the *Missionary Register* remarks—

The mission was encountering considerable difficulties, excited by the Abyssinian priests, and the avarice of the governors, when, on the 2d of March 1838, M. Acadie, a Frenchman, accompanied by an Italian priest, named Padre

Guiseppe, arrived at Adowah. M. Abadie had left an elder brother at Massowah, on the Red Sea, who subsequently joined him at Adowah. The object of these persons appears to have been, to revive the Roman Catholic mission in Abyssinia. Mr. Isenberg remarks, writing from Jidda, April 26th, 1838:—

The arrival of these two gentlemen very much contributed to raise the clamour of our enemies against us much higher than it was before; and one week after, Oobieh, who till then had protected us, declaring that he was not able to resist our enemies any longer, delivered us into the hands of the chief of them, viz. the Alaka Kiddan Mariam, of Madhan Alam, and Wussen, the governor of Adowah; commanding us, by them, to leave Adowah; and to quit the country.

The detail of the circumstances connected with their expulsion from Abyssinia is thus given by Mr. Isenberg in the same letter:—

On March the 8th we were summoned, together with Messrs. Schimper, botanist, Kielmayer, first lieutenant of the Wurtembergian army, and Keller, carpenter, to the alaka's house, where all the men of rank of Adowah and its environs were assembled, together with the alaka and the governor. The alaka began with railing at me, accusing me of having blasphemed God and the saints, disturbed the country by false doctrines and strange religious practices, alluding to the charge commonly brought forth against us, of rendering our houses our churches, which they consider as disrespectful to their church, repeating several times expressions like these: "You are a thief, in stealing the faith, etc.; and concluded with commanding us all, in the name of Oobieh, to leave the country immediately. I, in the name of my friends, declared, that we could not go without ascertaining, previously, whether what he had pronounced was Oobieh's command, or a design of their own; and appealed to that prince, who still was encamped on a hill near Adowah. They were exceedingly enraged at our suspicion, declaring that we were prevented from seeing Oobieh, and that if we did not submit we were to be punished for disobedience. I excused our suspicion, referring to the importance of the subject, to our position in respect to them and to Oobieh, to our being dependent on Oobieh only, to the injustice of their proceedings, and their known enmity against us from the commencement. They then appealed to all those present, to answer us, that they acted only by Oobieh's orders, repeating their most infamous invectives. Whereupon I asked them who it was that was to be driven out of the country; and was answered, that we were all of us to leave, not one excepted. I then expressed my astonishment at these proceedings, since Oobieh had protected us during three years, always strictly commanding them to leave us in peace, and not to disturb us; although they had shewn the same enmity, and brought forward the same accusations against us, from the beginning of our stay at Adowah, which they uttered now; Oobieh always declaring that those charges formed no reasons for sending us away. I asked them, as those charges had not availed to our expulsion before this, why they now availed? or what offence we had recently committed, deserving such a punishment? They answered, that we had been tolerated only because they and Oobieh had expected us to repent of our heresies and

practices; but the time of patience having fruitlessly elapsed, matters had necessarily arrived to this result. Then I asked, what was to become of our house, the ground of which had been purchased, as they knew themselves, in the most regular form of the country, by money, witnesses, sureties, oaths, by the permission of Oobieh, and in part with the alaka's own assistance, and the building of which had not been impeded by our enemies? "It belongs to the king Oobieh and Madhan Alam."

After leaving the assembly, we immediately sent to Oobieh, to try to get an interview with him, that we might bring our cause before him, to express our thanks for his protection during our stay in the country, and our grief at the spiritual misery and deprivation of it, as developed in the proceedings of our enemies with us, and at the same time to ask for his protection on the road, if we were really to leave, until we should have passed the frontier of his dominions. It was only on our sending a second time, the same day, that Oobieh answered, that he was not our personal enemy, but that he was unable to resist the clamors of our enemies any longer; and that indeed he was obliged to send us away: at the same time, however, he granted us eight days to make the necessary arrangements for our journey, during which time our enemies were prohibited from coming near us; and on our road we were to be protected by a soldier. It would have been dangerous for us, in our situation, to have entered Oobieh's camp; and therefore I took the opportunity to take leave of him the following day by writing, expressing our feelings as messengers of Christ to Abyssinia, whose message was despised by their ignorance; declaring that we did not wish to return evil for evil, but gave way to their injustice, and pitied their depraved state; praying to God to forgive their sins, and to give them grace to turn from their evil ways, and to know their Savior, by whose name they were called, but whose saving power they did not know. He sent us two soldiers, to protect us on the road. During that time, from the 9th to the 12th, we were nearly imprisoned in our houses; the alaka Kiddan Mariam having placed some of his men at our house-doors, to prevent any thing from being carried away by our people, in order that he might become possessed of those things which we should not deem it expedient to take with us. Our friends about Oobieh sent us word, that they pitied our condition, but were prevented from seeing us; except Tecla Georgis, who came on Tuesday morning to take leave. In fact, Abyssinian friendship shewed itself, during the whole progress of our cause, in its real nature—as an attachment, not to your person, but your purse. The poor only, who in a degree and for a time had lived upon us, by the building of our house, expressed their gratitude by tears, when they took leave of us on the 12th; a very large crowd of them accompanying us into the plain of Adowah, crying and lamenting.

Thus, Mr. Isenberg proceeds, we were turned out of a country into which we had considered ourselves happy to have been called to proclaim the gospel in the midst of a fallen church, and concerning which we thought we had several indications implying that the time of its salvation was near. Our hearts were rent, and our minds depressed; and it was only the reliance upon our Invisible Friend and Protector that kept us upright, and gave us power to sus-

tain this trying dispensation. It was also his invisible hand, stretched out over us, which kept our enemies in awe during our journey, and, on the whole, preserved us from any serious occurrence on the road. We were enabled to take all our moveable property of value with us; which was carried by men as far as Halai, and from Halai down the Shumfito, partly by oxen, partly by men, and thence to Massowah by camels. Having sent from Halai to Massowah for camels, the kaimakam, of his own accord, sent his janissary, with two Turkish soldiers, to protect us from the Nayb

and the Shohos; and thus we arrived, March 29th, unmolested, at Massowah. There we took two small boats for Jidda; at which place, by God's assistance, we arrived on the 22d of this month.

From Jidda, Messrs. Isenberg and Blumhardt proceeded to Cairo, which place they reached in safety on the 24th of June.

The missionaries intend to attempt to enter and establish themselves in another portion of the country.

American Board of Commissioners for Foreign Missions.

PROCEEDINGS AT ANNUAL MEETING OF THE BOARD.

THE Thirtieth Annual Meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the Lecture Room of the Presbyterian Church in First Street, in the city of Troy, New York, beginning on Wednesday, the 11th day of September, 1839, at ten o'clock, A. M., and continued by adjournment till Friday the 13th, two o'clock, P. M.

Corporate Members Present.

CALVIN CHAPIN, D. D.
ELIPHALET NOTT, D. D., LL. D.
HENRY DAVIS, D. D.
JEREMIAH DAY, D. D., LL. D.
HON. CHARLES MARSH,
JOHN COTTON SMITH, LL. D.
LEONARD WOODS, D. D.
WILLIAM ALLEN, D. D.
JOSHUA BATES, D. D.
SAMUEL HUBBARD, LL. D.
DAVID PORTER, D. D.
JOHN CODMAN, D. D.
NATHANIEL W. HOWELL, LL. D.
NATHAN S. S. BEMAN, D. D.
THOMAS MCAULEY, D. D., LL. D.
THEODORE FRELINGHUYSEN, LL. D.
JUSTIN EDWARDS, D. D.
JOHN TAPPAN, Esq.
HENRY HILL, Esq.
HON. SAMUEL T. ARMSTRONG,
RUFUS ANDERSON, D. D.
Rev. DAVID GREENE,
ENOCH POND, D. D.
NOAH PORTER, D. D.
ORRIN DAY, Esq.
Rev. WILLIAM J. ARMSTRONG,
Rev. NEHEMIAH ADAMS,
JOHN WHEELER, D. D.
Rev. CHARLES WALKER,
JOEL HAWES, D. D.
HON. JOSEPH RUSSELL,

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ELISHA YALE, D. D.
Rev. DAVID MAGIE,
BENJAMIN TAPPAN, D. D.
GEORGE E. PIERCE, D. D.
ELIHU W. BALDWIN, D. D.
MARK HOPKINS, D. D.
WILLIAM W. CHESTER, Esq.
MARK TUCKER, D. D.

Honorary Members Present.

Maine:—

Rev. John W. Chickering, Portland;
Rev. John Maltby, Bangor.

Vermont:—

Rev. James Anderson, Manchester;
Rev. Joseph Steele, Castleton;
Thomas A. Merrill, D. D., Middlebury;
Prof. John Hough, Middlebury College;
Rev. Horatio N. Graves, Townsend;
Rev. Willard Child, Pittsfield;
Rev. David Wilson, Rupert;
Rev. Chester Wright, Hardwick;
Rev. Daniel D. Francis, Benson;
Rev. Ezra Jones, Dorset;
Rev. Edward W. Hooker, Bennington;
Rev. William Mitchell, Rutland;
Rev. Dana Lamb, Bridport;
Rev. Levi O. Birchard, Shoreham;
Rev. Amos Foster, Putney.

Massachusetts:—

Rev. Daniel Crosby, Charlestown;
Rev. Artemas Boies, Boston;
Rev. Dana Goodsell, Plainfield;
Aaron M. Colton, Andover;
Rev. Eber L. Child, Richmond;
Rev. Horatio N. Brinsmade, Pittsfield;
Rev. Caleb B. Elliott, East Millbury;
Rev. Mark A. H. Niles, Marblehead;
Rev. Tertius S. Clarke, Stockbridge;
Rev. Morris E. White, Southampton;
Rev. Alexander W. McClure, Malden;
John W. Allen, Northampton.

Rhode Island:—

William B. Spooner, Providence.

Connecticut:—

Rev. Erastus Seranton, Burlington;
 Rev. Thomas Punderson, Huntington;
 Rev. Noah Coe, Greenwich;
 Rev. Abel K. Hinsdale, Torrington;
 Rev. S. B. S. Bissell, Norwalk;
 Rev. John H. Pitcher, Washington;
 Matthew Hubbell, Norwalk;
 Rev. Mark Mead, Greenwich;
 Jonathan Edwards, Esq., Hartford.

New York:—

Absalom Peters, D. D., New York city;
 William Patton, D. D. do.
 Rev. Benjamin Labaree, do.
 Rev. R. S. Cook, do.
 Israel Smith, Esq., Albany;
 Rev. Edward N. Kirk, do.
 Timothy Fassett, Esq., do.
 Rev. Edward D. Allen;
 William D. Snodgrass, D. D., Troy;
 Amatus Robbins, M. D., do.
 Thomas W. Blatchford, M. D. do.
 Rev. Erastus Hopkins, do.
 Micah J. Lyman, Esq., do.
 E. Rand, Esq., do.
 T. B. Bigelow, Esq., do.
 Sumner J. Strong, do.
 Rev. Fayette Shipperd, do.
 Duncan Robertson, Kingsborough;
 Charles Mills, do.
 Willard C. Mills, do.
 Uriah M. Place, do.
 E. C. Delavan, Esq., Ballston;
 Rev. Chauncey Eddy, Saratoga Springs;
 Rev. Darius O. Griswold, do.
 Daniel L. Lum, Geneva;
 Philip C. Hay, D. D., do.
 Rev. Edwards A. Beach, Groton;
 Rev. John Thompson, Granville;
 Rev. Sylvester Eaton, Poughkeepsie;
 Rev. Ephraim H. Newton, Cambridge;
 Nelson Simpson, Esq., do.
 John J. Dana, Esq., do.
 Rev. Philo F. Phelps, Lansingburgh;
 Rev. Samuel W. Brace, Skeneateles;
 Rev. Benjamin H. Pitman, Esperance;
 Rev. Lewis Kellogg, Whitehall;
 Rev. J. Noble, Schaghticoke;
 Rev. David A. Jones, Schuylerville;
 Gurdon Grant, Esq., West Troy;
 A. Crosby, Cambridge;
 Samuel J. Spear, Lansingburgh;
 Rev. Benjamin Van Zandt, Union Village;
 Rev. Julius Doane, Ira;
 Andrew Yates, D. D., Schenectady;

Rev. A. B. Lambert, Salem;
 Rev. John P. Knox, Nassau;
 Rev. Frederick E. Cannon, Geneva;
 Rev. Absalom K. Barr, La Fayette;
 Rev. Francis Jones, Sauquoit;
 Rev. Ebenezer Seymour, Bloomfield;
 Clarkson J. Crosby, Watervliet;
 Rev. Reuben Smith, Waterford;
 Rev. Alanson B. Chittenden, Clifton Park;
 Rev. Arthur Burtis, Binghamton;
 Rev. Joel Wood, Greenfield;
 Rev. A. N. Kittle, Stuyvesant;
 Rev. John Gray, Schoodack;
 Rev. Sylvester Woodbridge, Auburn;
 Rev. George E. Delavan, Sherburne;
 Rev. Lewis Bond, Plainfield;
 Rev. J. M. Ogden, Chatham;
 Rev. David L. Ogden, Whitesborough;
 Rev. Jedediah L. Stark, Canajoharie;
 Rev. M. La Rue P. Thompson, Canandaigua;
 Rev. Robert W. Condit, Oswego;
 H. H. Seely, Esq., Geneva;
 Joshua W. Elmore, Esq., Sherburne;
 Rev. James Stevenson, Florida;
 Rev. C. L. Van Dyck, Marletown;
 Nehemiah Huntington, Peterboro';
 Rev. John F. Scovill, Glenn's Falls.

New Jersey:—

Asa Hillyer, D. D., Orange;
 Rev. Clifford S. Arms, Madison;
 Rev. Robert Street, Connecticut Farms;
 Rev. J. S. Gallagher, Orange;
 Rev. Ansel D. Eddy, Newark.

District of Columbia:—

Rev. Joshua N. Danforth, Alexandria.

Illinois:—

Dirck C. Lansing, D. D., Bond co.
 Rev. John Blatchford, Chicago.

Western Asia:—

Rev. Eli Smith, Beyroot;
 Rev. George B. Whiting, Jerusalem;
 Rev. H. J. Van Lennep, Smyrna.

Organization.

The Hon. John C. Smith, President of the Board, took the Chair, and the meeting was opened with prayer by the Rev. Dr. Bates.

Rev. B. B. Edwards was appointed assistant recording secretary *pro tempore*.

The recording secretary then read the minutes of the last annual meeting.

Rev. Drs. Beman, Snodgrass, Pond, Rev. Messrs. William J. Armstrong and C. Eddy were appointed a committee of arrangements.

Report of the Treasurer.

The Treasurer read his report as examined and approved by the auditors, which was referred to a committee, consisting of the Hon. N. W. Howell, Hon. Joseph Russell, and Orrin Day, Esq., who subsequently reported that it be approved and adopted; which was done.

Report of the Prudential Committee.

An Abstract of the Annual Report of the Prudential Committee was then read by the secretaries for correspondence, and the several portions of the Report were referred to committees for examination, as follows:—

That on the Home Department and Summary, Rev. Dr. D. Porter, Rev. Messrs. C. Ed- dy, and J. S. Gallagher;—

That portion relating to missions in Southern Africa, Western Africa, Greece, and Turkey, to Rev. Drs. Davis and Patton and Rev. Sylvester Eaton;—

That portion relating to Cyprus, Syria, and the Holy Land, and the Nestorians and Mohammedans of Persia, to Rev. Dr. Wheeler, Rev. E. N. Kirk, and Timothy Fassett, Esq.;—

That portion relating to the Mahrattas and the Tamul people, to Rev. Drs. Bates and Lansing and Rev. Noah Coe;—

That portion relating to China, Southeastern Asia, and Oceania, to the Rev. Dr. Allen, Rev. A. Boies, and Rev. T. S. Clarke;—

That portion relating to the mission to the Sandwich Islands to Rev. Dr. Woods, Rev. Prof. Hough, and Rev. E. Hopkins;

That portion relating to the missions to the North American Indians, to Rev. Drs. Day and Tucker and Hon. Joseph Russell.

These committees subsequently reported in favor of the adoption of the parts of the annual report respectively submitted to them, with some alterations, and they were adopted by the Board.

Returned and Disabled Missionaries.

The following statement respecting returned and disabled missionaries, was read by Dr. Anderson.

The Prudential Committee have had occasion to know, that among portions of the community there has been a feeling as if the committee had not made sufficient provision, in some cases, for the wants of disabled missionaries returned to this country. Not being aware how extensive this feeling is, nor what evil may grow out of it, the committee make a brief general statement that they may have the benefit of such suggestions as their fathers and brethren in the Board shall think it useful to make.

The Committee think they have a right always to presume on the candor and frankness

of the returned missionary. Should there chance to be a deficiency in this respect, or an excess of diffidence in making known his circumstances, it is thought safe to presume that there will be personal friends, or friends to the cause, who will see that the necessary representations are made. So far as the committee are informed, there has never been any case of importance, or not more than one, where, from one or the other of these sources, they have not received seasonable and sufficient information.

An instance is not recollected, where a returned disabled missionary or assistant missionary has applied for a grant of money, and it has not been made; and always the grant has been such as appeared to satisfy the individual it was designed to relieve. In the very cases concerning which the complaints known to the Committee were made, there is ample proof that the missionaries themselves had entire confidence in the disposition of the Committee to relieve their wants. If the returned disabled missionary, because he cannot promote the work of Christ by laboring in the missionary field, chooses to promote it in another way,—by economy carried beyond the ordinary usages of christian society, by a retired and simple mode of living, by abstaining, and with obvious benefit to his health, from those luxuries of life which, by their commonness among us, have come to be reckoned as necessities,—is this a case for the interference of the Committee? In the very case, however, alluded to in these remarks, the individual, while living in this manner, with this commendable motive, had a written authority to draw on the treasurer of the Board for a sum of money, which was suffered to lie long in his hands.

Still it is very possible there may have been practical errors in this department of the responsibilities and duties of the Committee, and there may also be errors in theory. The rules which govern the Committee in this matter, are the 8th and 9th of the fifth section, entitled "Missionaries of the Board and their Widows and Children."

This paper was referred to a committee consisting of Rev. Drs. Woods, N. Porter, and Merrill, and Rev. Messrs. Punderson and Chicker, who subsequently made the following report, which was approved and adopted by the Board.

It is well known that those missionaries, who are, by bodily infirmity, prevented from pursuing the missionary work, are often the subjects of severe mental suffering, and are in a condition which is in various respects suited to excite the tenderest sympathies of all who are acquainted with their case. And it is very gratifying to see, that such sympathies exist, and that the christian community generally cherish feelings of the sincerest affection and kindness towards those servants of Christ, who have been brought into these afflictive circumstances. And when your committee read the regulations of the Board relative to this subject, they are happy to see, that those regulations manifest the same tender affection and sympathy towards disabled missionaries, and the widows of missionaries, and enjoin it upon the Prudential Committee as a standing and special duty, to make such grants towards their support, as their circumstances shall require, and as shall best

comport with the missionary character, and the interests of the missionary cause. And in the judgment of your committee there is abundant reason to believe that the Prudential Committee, together with the executive officers of the Board, have in all the cases referred to, scrupulously conformed to the above mentioned regulations, and have left nothing undone which either justice or benevolence required to be done.

In view of the whole subject your Committee recommend the adoption of the following resolutions.

1. That this Board regard disabled missionaries and the widows of missionaries with peculiar sympathy and kindness.

2. That in the judgment of the Board, the regulations already adopted in relation to this subject, and printed in 1835, are sufficiently particular and full, and that no additional regulations are called for.

3. That this Board have the utmost reason to believe, that the Prudential Committee together with the secretaries and treasurer, have, in accordance with the above named regulations, done all in their power to alleviate the sufferings of disabled missionaries, and the widows of missionaries, and to minister to their comfort.

4. That it is no more than reasonable to expect, as suggested in the statement of the Prudential Committee, that disabled missionaries and the widows of missionaries, or their particular friends, will take care to give all necessary information respecting their circumstances, so that the Prudential Committee may be able to do whatever justice and charity shall require.

Limiting the Expenses of the Missions.

A paper was read by Dr. Anderson on limiting the expenses of the missions and on the receipts of the Board.

At the annual meeting of the Board in Newark, two years ago, the Board adopted the following regulations, viz:—

1. "It shall be the duty of the Prudential Committee to assign a limit to the annual expenses of each mission.

2. "It shall be the duty of the several missions to furnish the Prudential Committee, annually, and as far as possible in detail, with a schedule of their probable necessary expenditures, in season to permit the schedule to be acted upon by the committee, and the results of their deliberations made known to the missions, before the time for the expenditure arrives."

It is easy to show why it was not so necessary at first to affix limits to the expenditures of its missions, as it has at length become.

Thirty years have elapsed since the Board commenced its operations. In fifteen of these years there has been a balance in the Treasury, and in fifteen of the years there has been a debt. In all of the first twelve years there were balances on hand; the other three, in which there were such balances, were the 16th, 22d and 23d years, or 1826, 1832 and 1833. The greatest amounts in the Treasury at the end of any year, were between the years 1813 and 1820, when they varied from 12,000 to 23,000 dollars. This was owing to the infancy of the missions, which rendered it difficult to expend a large

sum judiciously upon them—a subject on which we shall have occasion to say more in the sequel.

For the thirteen years subsequent to 1822, the Board was in debt at the expiration of ten of the years, but the debts did not average more than 8,500 dollars.

The experience of the Board, therefore, during its first twenty-five years, did not warrant any serious apprehension of danger in leaving the several missions to exercise a discretion, under general directions from the committee, as to the amount of their annual expenditures.

But in the year 1836, the expenditures of the Board rose from \$163,000 (using only the round numbers,) which was the expenditure of the previous year, to \$210,000; and the debt from \$4,600 to \$38,800. The expenditures of the year 1837 were \$254,000, or \$91,000 more than the receipts of the previous year, and the debt \$41,000. Had not the receipts of the Board, in that year of general gloom and bankruptcy in the country, exceeded those of the previous year by more than \$75,000, the Board would have met at Newark under the overwhelming load of a debt amounting to the sum of \$117,000! Let us praise the Lord for his goodness. Especially ought we to be grateful, when we remember that in the two previous years,—when every body was supposed to be growing rich and when all felt so, and notwithstanding earnest appeals from the missionaries and the committee,—there was really no increase in the receipts. Had the patrons of the Board contributed no more in that year of commercial disaster and distress, than they did in the two years of plenty immediately preceding, the missions, without a miracle of mercy, would have suffered all but starvation and ruin. For, how could the Board, in such circumstances, have had credit in the commercial world enough to be allowed to draw its bills of exchange on London in sufficient sums to supply their wants; or, resorting to the only other mode of remittance, where could it have procured specie when there was none in the market to be had?

Moreover, had not the committee, in the summer of 1837, reduced the expenses of the missions forty thousand dollars, the debt last year, instead of being only 35,000 dollars, would have been 75,000.

The committee have never designed to blame the missions for this increase in their expenditures, nor are they deserving of censure. The state of the case is this. At the commencement of a mission, circumstances for a time put limits, and often very narrow limits beyond the personal expenses of the missionaries, to a judicious expenditure on their part. They have no knowledge of the language, no press, no schools, no native helpers. They need money only for food, clothing, shelter, occasional tours, and teachers in the language. But in process of time there is a great change in their circumstances. Becoming conversant with the language of the people, they begin to preach the gospel, and need houses of some sort to preach in, which, at the least, the natives must have help in erecting. They prepare books, and need a printing establishment. They have a printing establishment, readers, and a demand for books, and need paper, ink, and workmen. They have christian schools, boarding schools, perhaps a seminary for training up native helpers, which they feel it important to foster.

They have pious native helpers, and must give them employment. All around are calls for schools, for books, for preaching tours, for new stations, for more laborers, for more and more extended and vigorous operations. In circumstances such as these, it might be judicious, could the funds be obtained, to increase the usual expenditures very considerably. Nay, to the missionaries on the ground, a great increase of expenditure may seem a matter of obvious necessity; and not to make it, they might feel to be a neglect and exposure of the harvest in the field no better than a waste of money, labor, and influence. And yet, in the actual state of the treasury,—as better known to the committee than it can be to them,—such an increase of expenditure, even to avoid such evils, may involve other and greater evils which ought on no account to be incurred.

Now about the years 1835 and 1836, many of the missions felt themselves impelled to enlargement by motives like these. These motives have continued to increase in number and power; and at the present time they are especially operative. The number of the missions, too, is now so great that a small increase in the expenses of each, makes a large sum in the gross. And such is their distance from each other, that they cannot act in concert; and such their distance from the seat of the Board's operations, that a long time is required to modify their expenditures in case of an emergency. There is no way, therefore, now to prevent the serious and even calamitous evil of an overdrawn treasury, but by assigning bounds to the annual expenditure of each mission, which must not be exceeded.

Such a limitation has accordingly been placed upon the expenditures of the several missions, based in general upon estimates received from them.

The whole amount of appropriations for the current expenses of the next year, which must unavoidably be met, is \$244,983. To this sum add \$20,000 for sending forth missionaries under appointment, and \$19,173 for paying the existing debt; and the sum is \$284,156.

We may be sure that the missions will all expend the sums allotted to them; for, almost universally, they feel the need of greater sums, and have expressed a desire to have more if possible.

Our unavoidable expenditures, therefore, next year, if we send out the missionaries; even without paying the debt, and without making any provision for enlarging the stipends of the missions,—which in many cases are painfully small;—will be \$264,000. Of course, should our receipts next year be what they have been this, and no more,—and they will not be greater without much effort on the part of the friends of the cause,—our debt will rise to \$40,000, and another reduction in the missions, or something equivalent to it will be necessary! Such at least is the view the committee are constrained to take of the future. And with this view they respectfully ask the attention of the Board to the following inquiries of a practical nature, which cannot appear otherwise than important.

1. Shall any reduction now be made in the allowances to the missions?
2. Shall the missionaries now under appointment, or a part of them, be detained?
3. Shall the allowances to the missions continue unabated, and the missionaries be sent forth, and the debt of the Board be so seriously increased? Or,

4. May the committee reasonably hope for an increase of receipts during the ensuing year, that will warrant them in going forward?

The subject is submitted to the Board with the hope that the committee who shall report upon it, will present their report in such manner, and at such a time, as to insure a full discussion of the subject before any vote is taken.

Nothing short of the \$300,000, so earnestly requested last year, will give proper scope and freedom to the missions, and at the same time make it safe to send out the missionaries now under appointment. If the Board receive but \$244,000, and send forth these brethren, as they ought no doubt to do, we must calculate upon a large debt, and we know not what consequent reductions and evils. If \$300,000 are received, the Board is then placed once more in favorable circumstances for action; the missions, now cramped for want of means, receive an enlargement of their means; the new missionaries go forth with greater courage and joy; the whole system receives an impulse; and the churches will feel the reaction, far more than they now do, how much more blessed it is to give than to receive.

This paper was committed to the Hon. Mr. Frelinghuysen, Rev. Dr. Yates, Rev. D. Magie, and Rev. A. D. Eddy, who subsequently made the following report, which was discussed at several times during the sessions of the Board, and finally adopted.

The committee on the subject of limiting the expenses of the missions report,—

That they have considered the important matters involved in the four distinct inquiries, submitted for their opinion and report, and while they would deplore any serious increase of the debt of the Board, yet they are not prepared to advise a reduction in the allowances to the missionaries, unless individual cases may justify it in the judgment of the Prudential Committee; nor can they recommend that the missionaries now under appointment, or a part of them, be detained.

The committee feel encouraged by the past, to hope that the churches of the Redeemer will not faint or relax their efforts in seasons of commercial embarrassment; and that if the members of the Board, if the pastors of the churches who are present shall more prayerfully realize their responsibilities, and return from this season of christian fellowship and privilege, bearing on their hearts and to their brethren the claims of a perishing world, the committee indulge the humble hope that the means will be provided, and that God will sustain the Prudential Committee to go forward and carry out their plans of benevolence.

Missionary House.

A document was read by Mr. Greene relating to the *Missionary House*, which was referred to a committee consisting of Rev. Drs. Hawes and Patton, and Rev. Messrs. Eaton, White, and McClure. The document in an abridged form is given below.

At the last annual meeting of the Board the Prudential Committee stated that arrangements

and contracts had been made for erecting a Missionary House for the more safe and convenient transaction of the business of the Board; and that progress had then been made in the work. The Committee are now able to state that the building was completed about the close of last winter, and the offices of the treasurer and secretaries removed to it on the 13th of March. The House is 31 feet by 50, exclusive of two rooms extending in the rear, from the basement, each ten and a half feet by about forty feet.

The materials are of a durable character, and the workmanship such as to give it a plain but neat and substantial appearance. Its location, though central and convenient, is such as to leave it open to the light and air on three sides, while it is well removed from the noise and dust of the more frequented and busy streets. *Pemberton Square*, on which it stands, is surrounded by dwelling houses, from which, in its external appearance, the *Missionary House* does not differ.

The following is a brief description of the several apartments and the uses to which they are appropriated.

On the main floor of the building, in the front and central parts, are two rooms occupied by the Treasurer and his clerk. On the same floor, and in the rear of the building are two rooms occupied by the Secretary having charge of the domestic correspondence and agencies. On the second floor there are, in front, two apartments occupied by the Secretary having charge of the foreign correspondence.

In the rear of this, and on the central portion of this floor is an apartment, occupied as a depository for letters, periodicals, and small packages designed for the missionaries, which may not inappropriately be termed the "post-office"—a sort of "distributing office" for the missions, where letters, packages, newspapers, pamphlets, books, &c., designed for the missionaries, are arranged in small apartments, ready to be forwarded to the several missions when opportunities shall occur.

The periodicals of various kinds, religious, literary, and scientific, sent in this manner to the several missionaries, amount, exclusive of the Reports, *Missionary Herald*, and other publications of the Board, to about 450, at an expense, the last year, after deducting the discount obtained where a number of copies of the same work are taken, of about \$700. By these it is supposed that the missionaries of the Board, embracing about 180 families, are as well supplied with this kind of reading and information, as are the ministers, on an average, in our own country; especially when the fact is considered that many of these families reside in the immediate vicinity of each other, and can each, by exchange, avail themselves of the others publications.

In the same room described above, all the letters written in the Secretary's department are copied into books, principally by an iron copying press, and preserved for future reference.

In the rear of the building on this floor are two rooms, occupied by the Secretary having charge of the correspondence with the Indian missions and the editing of the *Missionary Herald*. Here are deposited all the newspapers, magazines, and periodicals of every class, received in exchange for the *Herald* or purchased for the use of the Board, amounting in all to more than eighty.

In each of the rooms occupied by the Treasurer and Secretaries, are convenient cases for depositing the letters and documents received, and preserving them on file till they accumulate sufficiently to be bound in volumes for reference. The letters received previously to the beginning of the year 1838, from missionaries abroad, and from other correspondents in this and foreign lands, are bound in more than 100 quarto or folio volumes, averaging about three inches in thickness. The letters are classed, and arranged alphabetically, with the necessary indexes to facilitate reference. So that, in the Secretaries' department, with the exception of a very few which may have been lost or accidentally destroyed, every letter received from the earlier period of the Board's operations, may now be referred to with little delay or trouble; and thus the history of each mission, and of the persons connected with it, and of each event, so far as embraced in the correspondence, may now be traced in the original documents.

In a similar manner, whatever has been written by the Secretaries to any person, at home or abroad, or to the missions, on any subject, may be ascertained, either from more or less full memoranda, sometimes substituted, in the earlier periods of the Board's history, for complete copies, or else from exact copies which have been almost uniformly taken during the last ten years.

All the letters in the Treasurer's department, both those received, and copies of those sent, are preserved in a suitable manner for use, should there be a demand for them.

The number of sheets of manuscript received from the missionaries beyond sea, since the last meeting of the Board is 1,369. From the Indian missions 217. Making a total from the missions of 1,586 sheets. Letters received in the course of the domestic correspondence, amount to about 1,200.

The number of letters written to the missions and in the course of the domestic correspondence does not differ very greatly from the number of those received; and, including those in the Treasurer's department, may be judged of by the fact that the amount of postage paid on letters and pamphlets, though a large portion of letters received from beyond sea, and many others, are subject to little or no postage, has been, during the last year, \$946.70.

On the third floor, in front, is a large room, with a smaller one opening from it, appropriated to the Library of the Board. The library now comprises about 1,800 volumes, embracing books, principally of the three following descriptions.

1st. Periodicals, and reports published in this and foreign countries, including those especially which relate to missions and other direct efforts for propagating the gospel. These have been principally received in exchange for the *Missionary Herald* and other publications of the Board.

2d. Histories, geographies, books of travels, voyages, statistics, &c. relating to the countries where the missions of the Board are established, or where it may probably become the duty of the Board to commence missions; or such as are adapted to give correct information concerning the intellectual and moral condition of different nations, together with histories of former missionary efforts.

3d. Books of a more miscellaneous character, many of them of great value, bequeathed to the

Board by the late Mr. Evarts, formerly its Corresponding Secretary. Their value is estimated at \$500, and they embrace somewhat more than that number of volumes.

This library is of great value to the officers of the Board; to missionary candidates who desire to obtain correct information respecting the country, the character, habits, and condition of the people where they expect to labor, and to spend their lives; and to various other persons who wish to obtain, for various reasons, similar information. Every year it becomes more obvious that the officers of the Board cannot intelligently, and in a manner satisfactory to themselves, or to the missionaries in foreign lands, edit the publications of the Board, conduct their correspondence, suggest plans, and take the general direction of the missions, without much definite knowledge of the geographical features, the climate, and productions of the countries where the missions are located, as well as of the intellectual, religious, and civil history of the people.

In this view of the subject, the Committee have regarded an extensive library of standard works, of the classes referred to above, as indispensable to the wise selection of missionary fields, the formation of judicious plans, the successful direction of missionary operations, at any stage, and the employment of suitable means for awakening and sustaining an intelligent missionary spirit in the christian community; and they hope to continue to enlarge it, as circumstances shall permit, until it shall have a good degree of completeness, as a library adapted to the wants of a missionary society.

In the same apartment where the library is deposited the Prudential Committee hold their meetings for business. These have been held statedly once a week for about seven years past, and usually occupy from two to five hours each. Besides these stated meetings, special meetings are frequently held as the amount of business or various emergencies require.

Of the doings of the Prudential Committee on all subjects full records are kept; and by means of appropriate indexes, their opinion or action on any subject, relative to individuals, missions, or whatever other topic has come before them, may readily be ascertained.

In the rear of the Committee Room and Library, on the third floor, is the cabinet, a room sixteen by thirty-one feet; used as a depository of such articles of interest and curiosity as may be collected, through the agency of missionaries or by other means, from various parts of the world, and seem appropriate to such an establishment; especially embracing objects of pagan worship, and whatever illustrates their religious rites and superstitions, their manners, customs and modes of life; extending also to dress, to the arts, to implements of labor and war, and specimens illustrative of the natural history and productions of the country where they reside. This collection is yet in its infancy; but arrangements have been made greatly to enlarge it, and render it a source of much interest and instruction to all who desire to view such illustrations of the works of God, and of the moral and social character and condition of large portions of mankind.

On the upper floor are three rooms in the roof, now used for storing past volumes of the *Missionary Herald*, annual Reports of the Board, missionary papers, and pamphlets of various kinds.

The accommodations which the new Missionary House affords in the basement story for storing and arranging articles purchased or received as donations, and for making up packages for shipment to the missions abroad, are not less important or less appreciated, perhaps, than those of any other part of the building. These embrace three large store rooms, a counting room, and a room in which are arranged *Missionary Herald*s, annual Reports, and missionary papers of the Board, and such other books and pamphlets as are often called for by friends of the Board, and need, therefore, to be most easily accessible.

Of the importance of ample and convenient room for storage and packing, some opinion may be formed from the fact that of packages received as donations or purchased for the missions, there are often from twenty to fifty tons by measurement at the Missionary House at one time; and that from one hundred to five hundred packages, and in some instances nearly one thousand, are shipped by a single vessel to some of the larger missions.

Under the whole of the main building there is a cellar-used for storing boxes, casks, and various articles of a similar nature which accumulate about such an establishment.

In one of the rooms of the basement, in the Treasurer's room, and in that of one of the Secretaries, are three fire proof apartments, each five feet by two, and six feet high, with two others of somewhat smaller dimensions, designed for the safe-keeping of records and other documents which it is most important should be preserved.

The cost of the land on which the Missionary House stands was \$8,500, and of erecting the building and fixtures about \$14,500, a few bills for fixtures and some other labor about the finishing not having yet been received; making the whole cost about \$23,000. As stated at the last annual meeting, the whole cost has been defrayed out of the permanent funds of the Board, only the income of which could, by the conditions fixed by the donors, be lawfully expended; so that the erection of the building, instead of diminishing the amount which could be used in sustaining the missions, is merely taking the funds from the banks and investing them in the Missionary House, and then having the house free of rent, instead of receiving the interest of the fund as formerly invested and using it to pay the rent of buildings hired.

In the plan and construction of the building reference was, of course, had to the probable extension of the operations of the Board, and an increase of the labor to be performed, and probably of the number of persons required to perform it. To any such anticipated extension it is believed the Missionary House is adequate. Reference was also had to economy of time and labor on the part of those employed there.

The advantages secured by the erection of the new Missionary House are believed to be the following, among others.

1. Possession of accommodations far more ample and convenient, and much better adapted to promote economy of time and labor on the part of all those employed there, than could be otherwise procured, at the same expense in any place equally favorable.
2. The Board will not be exposed to the loss of time, the expense, the injury to books, papers,

and furniture, and the other not unimportant evils of frequent removals.

3. The books, papers, and other property of the Board are much more safe in the present building, than they could be made in almost any building which could be rented for the use of the Board.

The committee subsequently made the following report, which was accepted and approved by the Board.

The committee on the Missionary House report, that the information communicated by the Prudential Committee of the completion of the Missionary House and the manner of its occupation and use, is highly satisfactory. They also express their entire approbation of the systematical and faithful manner in which the business of the Prudential Committee and the Secretaries is conducted.

Agencies.

The following statement was read on the subject of agencies by Mr. Armstrong.

From the first, the Board has found it necessary to employ, in the collection of funds, special agents devoted exclusively to that work. These agents have been commissioned to travel among the churches, co-operating with pastors, circulating missionary documents and papers, and by their preaching and conversation, diffusing knowledge and awakening interest in the missionary work, forming pastors and friends of the cause into associations for combined effort, and offering them a direct and easy communication with the treasury. The first agent of the Board, the Rev. John Frost, was appointed in 1811, and toward the close of that year and early in 1812 performed a very successful agency in New England and New York. Afterwards, agents were employed from year to year, as they could be obtained, and their services were called for. In 1815 the Board took up the subject at its annual meeting, and passed resolutions instructing the Prudential Committee to commission and send out agents, to carry forward the work, previously begun, of organizing auxiliary associations in all the churches, co-operating with it. These agents, were frequently appointed missionaries, who had completed their studies, but could not be immediately sent out. The labors of Mills and Fisk and Parsons, who have long since gone to their rest, (as well as of others who yet toil among the heathen) in this department, will long be remembered with gratitude in the churches they visited. It is worthy of remark in looking over the reports of the Board from year to year, how accurately the increase or diminution of its funds, corresponds to the amount of agency employed during the year. In 1817, the late Dr. Cornelius and seven other agents were in the field during a part or the whole of the year. The report states that though it was a year of scarcity and pressure, the receipts were more than doubled. A similar result, followed the use of the same means in 1822. In 1823 there was a falling off in the receipts, so that they fell short of the expenditures more than \$10,000. The Report says, "This deficiency should be attributed, not to any diminution of interest in the missionary

work, but to the want of agents who should visit our churches and congregations, and awaken attention by pleading the cause of millions, perishing for lack of knowledge, and by pressing upon the heart and conscience the command of the "ascending Saviour." A similar remark occurs in the same connection in the report for 1824. It is there added, "It is very manifest that in the present state of feeling on missionary subjects, the contributions of the public generally will not be called forth, unless agents are employed to make personal applications, and to bring the matter home to all classes of people." In 1825, the Rev. G. Cowles was appointed the first permanent agent of the Board, and the Committee remarked in connection with the notice of his appointment, "That the extended and extending operations of the Board will *always* render agents necessary." Up to this time, the labors of agents had been directed mainly to forming associations, auxiliary to the Board in churches and congregations; and the hope was entertained, that when this work was completed, there would be no necessity for employing them longer. But it began to be evident, to use the language of a subsequent Report, that "no association, however good, will suffice, taking the country at large, without a vigilant superintendence." In 1830, in view of the deficiency in the receipts of the Board, its greatly extended operations and the demand for a more extended and efficient patronage, it was resolved, "That it be recommended to the Prudential Committee to appoint, as speedily as possible, such a number of general and other agents in different parts of the country, as, in their judgment, may be necessary to bring before the community the duty of aiding in the great work of converting the world." And, "To consider whether it may not be expedient to call home occasionally missionaries now in the field, to plead this cause among the churches of the land." These resolutions seem to have been the germ of the present system of general agencies. Previously the agents of the Board had been, with one exception, temporary, and their appointments local. Most of them were young men, either appointed missionaries or licentiates not yet settled as pastors. In a few cases missionaries providentially recalled from their work abroad, had performed highly acceptable service in this department, and so arduous and important was it deemed that it was seriously contemplated to recall men from the foreign field for this express purpose. From this time the Prudential Committee have acted substantially upon the present plan. The whole field from which its resources are drawn, is divided into distinct agencies, each of them large enough to give full scope to the energies of an agent. For these agencies men are sought of mature mind and some experience in the work of the ministry. Men whose christian character and ministerial gifts and qualifications may be expected to command the respect and conciliate the esteem and confidence of the friends of the cause in proportion as they are known. Men who love the cause of missions and rejoice to devote themselves to it, on the same principles as the missionaries in the foreign field, asking for no other earthly remuneration than a support for themselves and families, and purposing to continue in the work, so long as the welfare of the cause requires, and the providence of God permits. Their appointments are not

limited as to time, that they may have every inducement to aim at high qualifications for their duties, and to do their work upon permanent principles, and that the cause may reap the benefit of the mutual acquaintance and affectionate confidence, which may be hoped for between them and the pastors and churches in their agencies. Their duties are, To co-operate with the pastors of the churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and of auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world. At present there are eight of these agencies, requiring, to complete the system, an equal number of agents; viz: The northern district of New England; the southern district of New England and eastern New York; central and western New York; New Jersey, Pennsylvania, Delaware, and Maryland; the Southern States; the Western States; the Western Reserve; Michigan. Provision is made in the system, for the occasional employment of temporary agents, especially of appointed and returned missionaries, for the voluntary aid of pastors, and for such labor of this kind as the officers of the Board may be able to perform. This system was formally approved by a vote of the Board in 1833, and a resolution then adopted, "that it be considered the duty of members of the Board to encourage and assist these agents in the several fields of their labor." It has been fully in operation, except that some of the agencies have been vacant a part of the time, since 1833. Three of the agencies have been vacant during the past year, in consequence of changes that took place early in that year, or late in that which preceded it. The receipts of the Board in 1832, were \$130,000. In 1837, they had risen under the operation of this system, to \$252,000. The whole amount paid out of the treasury for agencies for the collection of funds has never, in any year heretofore, been higher than four per cent on the sum total of receipts into the treasury. The average expense for five years from 1834 to 1838 inclusive, on the present system, has been a little less than three and a half per cent on the whole amount of receipts in the same period. Judicious pastors and others who have carefully observed the operation of this system on the churches, have frequently expressed their deliberate opinion that the indirect usefulness of the agents in the quickening and elevating influence of their labors upon the piety of the churches, by the information they impart, and by their appeals to the hearts and consciences of the people of God, in behalf of a world perishing in darkness and sin, is quite as valuable to the cause of Christ at home, as their pastoral labors would be if settled in the charge of congregations. As to the necessity of such labors in the present state of the churches, and until some better plan is devised for calling forth the contributions of Christians to the great objects of christian benevolence, the experience of other associations for evangelical purposes in our own country and in Great Britain fully accords with ours. The whole subject is laid before the Board now, that its operations have reached a point where embarrassment and suffering are inevitable without a considerable and permanent increase of funds, that they

in their wisdom may devise a better plan, or suggest modifications and improvements on that now pursued, and take measures adapted to augment its efficiency.

The foregoing document was then committed to Rev. C. Walker, Rev. Drs. Hillyer and Pierce, and Rev. Messrs. Malby, and Danforth. This committee subsequently reported the following resolution, which was adopted.

Resolved, That the plan of districting the country into distinct fields of agency, submitted by the Prudential Committee, meets the approbation of this Board, and that we recommend it to the favor of the pastors and churches in order that it may be carried into efficient and successful operation.

Return of Missionaries.

Memorials from the Mahratta mission, and from that to the Sandwich Islands, relating to the return of missionaries, were read and referred to Rev. Drs. Day, Edwards, and Pond, Hon. Charles Marsh, and Rev. Messrs. Eli Smith and Willard Child. This committee subsequently made the following report.

The committee to whom was referred memorials from the Mahratta mission, and from the mission at the Sandwich Islands, have attended to the very important subjects submitted to them, and respectfully report:

That they see no sufficient cause for suspending or altering a rule adopted by this Board two years ago, in words following, viz. "No mission or member of a mission may print any letter, tract, or appeal at these establishments" [the mission printing establishments abroad] "*at the expense of the Board, with a view to its being sent to individuals in the United States.*" Our brethren abroad have various modes of communicating with friends and the community at home; but the Prudential Committee, obviously, are the proper judges of what ought to be printed, *at the expense of the Board, with a view to general circulation in the United States.*

In reference to the other and principal matter complained of in these memorials, viz. *the return of missionaries*—the following statements and recommendations are submitted.

It was the original and expressed intention of this Board, when it commenced sending out missionaries to the heathen, that (extraordinaries excepted) they should leave their native land with *no expectation of returning.* They should go forth *for life.* Still, in the progress of things, various causes operated to induce individuals, from time to time, to return. At length, these instances had become so numerous, that some of the friends of missions became uneasy on account of them. Not only was a considerable expense incurred, but there was danger that the original design of the Board in reference to the matter should be lost sight of, and that young men contemplating the missionary work would come to regard it not as a labor for life, but rather as a temporary exile, from which they might expect, at least at intervals, to be released. It was under these circum-

stances that the rule complained of was adopted by this Board, two years ago. It was no part of the object of this rule, our brethren abroad and the public in general may be assured, to represent missionaries as deficient in judgment, or unworthy of confidence, or to prevent the return of any missionary whose health or other circumstances demanded it;—but the rule was intended to meet an existing attitude of circumstances and state of feeling in our churches. It was intended as a guide to the reflection and deliberations of missionaries abroad on the subject of a return to the United States. It was intended as a check upon the impulses of some who might unadvisedly contemplate such a return. And especially was it intended as a guide to young men among ourselves who are beginning to contemplate the missionary work. It was thought to be important that such young men should know definitely what were the expectations of the Board in regard to the subject of the rule.

The rule had not been long in operation, before it was ascertained that it was regarded as objectionable by some of our missionaries, and might impair that mutual confidence which had so long and happily existed between them, the Prudential Committee, and the Board. Accordingly the subject came before the Board for consideration at the last annual meeting, and important modifications of the original rule were adopted. Still, the subject does not seem to be at rest. The rule, as amended at the last meeting, is not likely to prove satisfactory to all our missionaries. Under these circumstances, with a view to secure, so far as may be, all the advantages of the rule in question, and at the same time to avoid the objections which have been urged against it, your Committee would recommend that in place of it, as amended last year, the following resolution be adopted.

This report was accompanied by resolutions which were discussed at length; and after having been recommitteed, and subsequently amendments having been offered by Drs. Nott, Bates, and Wheeler, the subject was committed to them and Rev. Eli Smith, by whom a resolution was reported in the following form, and adopted by the Board.

Resolved, That when any missionary or assistant missionary of the Board shall desire, on account of ill health or any other cause, to return to the United States, he be required to obtain permission from the Prudential Committee so to do, when it is practicable, (always sending with his request the opinion of his mission,) and when impracticable to obtain such permission, that he be required to obtain the consent of his mission, which consent shall always be subject to the revision of the Prudential Committee.

A memorial having been read from the Association of Congregational Ministers in Berkshire County, Massachusetts, relating to the Rev. Josiah Brewer, a former missionary of the Board, it was

Resolved, That said memorial be referred to a committee of seven, who shall consider

whether it is expedient for the Board to give a re-hearing to the case of the Rev. Josiah Brewer; and provided that they consider a re-hearing of his case expedient, shall report the manner of doing this, which they shall deem most proper.

Rev. Drs. Edwards, Hawes, Beman, and Hon. Mr. Frelinghuysen, Hon. Charles Marsh, Rev. E. W. Hooker, and Rev. Tertius S. Clarke, were appointed a committee on the subject.

The committee afterwards reported that it is expedient for the Board to give a re-hearing to the case of the Rev. Josiah Brewer; and that, for this purpose a committee of seven be appointed, who shall meet in Boston at such time as shall be agreed upon by themselves, and report at the next meeting of the Board; the committee to have power to fill their own vacancies. This report was accepted and approved; and the Rev. Drs. Edwards and Bates, Hon. Charles Marsh, Rev. Drs. Hawes and Snell, Hon. Joseph Russell, and Hon. Lewis Strong were appointed a committee to hear the case.

A committee on vacancies in the officers of the Board, consisting of Rev. Drs. McAuley and Tappan, Rev. W. J. Armstrong, Hon. Charles Marsh and Jonathan Edwards, Esq., reported that they recommend that the Hon. Theodore Frelinghuysen be elected Vice President of the Board, in place of Hon. S. Van Rensselaer, deceased, Rev. Silas Aiken, of Boston, a member of the Prudential Committee, in place of Dr. Fay resigned, and Rev. B. B. Edwards, of Andover, Assistant Recording Secretary, in place of Charles Stoddard, Esq., resigned. This report was accepted.

A committee on the next annual meeting of the Board and on the preacher, consisting of Rev. Drs. Codman, N. Porter, Tucker, Yates, and Orrin Day, Esq., recommended Providence, R. I., as the place of the next meeting of the Board, and that the Rev. Dr. Beman be the preacher, and the Rev. Dr. Edwards his substitute, in case of failure; and that the congregational clergymen of Providence, together with Dea. Josiah Chapin, T. R. Arnold, Esq., and Dea. E. Gladding be a committee of arrangements. This report was accepted.

The committee on the election of new members, consisting of Hon. S. Hubbard, Rev. Drs. Woods, Codman, Yale, and Baldwin, made a report, in which they recommend that the Rev. Silas Aiken, of Boston, and the Rev. Bela B. Edwards, of Andover, Massachusetts; William B. Sprague, D. D., of Albany, and Eliphalet Wickes, Esq., of Troy, N. Y.; and Reuben Post, D. D., of Charleston, S. C., be elected corporate members of the Board; and that Sir Culling Eardley Smith, of Hatfield, England, and Sir William Norris, of Penang, be elected

corresponding members. These persons were subsequently elected, agreeably to the recommendation of the committee.

Miscellaneous Resolutions Adopted.

Resolved, That the Board have heard with much interest and pleasure of a second donation of £200 from the government of Ceylon to the mission in that island, for the support of the seminary and schools connected with the mission; and that the missionaries be instructed to communicate to the government an assurance of the gratitude of the Board in view of this liberality.

The freedom of the Rooms of the Young Men's Association of Troy having been tendered to the members of the Board during the sessions,

Voted, That the thanks of the Board be presented to the Association.

One of the Bye Laws of the Board, in relation to missionaries, was amended so as to read as follows: "No missionary or assistant missionary of the Board shall engage in any business or transaction yielding pecuniary profit, without first obtaining the consent of his brethren in the mission."

The following resolutions of a general character were read by Dr. Anderson, and after remarks by various gentlemen, were adopted.

Resolved, That the evident movements of the Spirit of God of late among oriental Christians of the Armenian church at the seat of Turkish power, and among the Druzes in the mountains of Lebanon, and the remarkable disposition of the Syrian Nestorian Christians to welcome the instructions of their more favored brethren of the west in those gospel principles which they have lost in their long night of oppression and ignorance,—are full of promises for the future, provided the work of spiritual illumination be only followed up with increasing zeal by means of the preached gospel and its great auxiliary, the press.

Resolved, That the intelligence received from the Sandwich Islands, announcing that five thousand souls at these islands were received into the christian church during the year ending June 1, 1838, and, more recently, that this number has been increased to nearly ten thousand souls; and that they were received on what the pastors of the several churches regarded as a credible profession of piety; by which means the whole number of professed christian converts connected with our missions has been rendered fourfold greater than it was known to be at our last anniversary;—while there is enough in some of its aspects to awaken our prayerful solicitude, does nevertheless call for fervent thanksgivings to God from the Board and the whole church, and furnishes the most animating inducements for a great increase of zeal and energy, and for the exercise of a far more lively and joyful faith, in our work among the heathen.

Resolved, That the Board is more and more convinced of the propriety and importance of sending our choicest men and women on the foreign service of the church, and of the most prayerful and cautious circumspection in the appointment of persons to this service; and it would recommend to the Prudential Committee to have, as far as possible, a personal acquaintance with the candidates, in addition to the usual means of information concerning them, before appointing them missionaries of the Board.

Resolved, That the state of the religious community imposes the solemn duty on the different protestant missionary societies assiduously to cultivate a mutual respect and courtesy; to avoid all unpleasant interference with each others plans and proceedings; and to cultivate good feeling and co-operation among all the missionaries in the foreign field; and that, in the present measure of good understanding and fellowship and in the prospect that these will, through the divine blessing, continue, the Board sees occasion for unfeigned joy; regarding them as tokens of peace, extension, vigor, and a speedier triumph in our efforts to destroy the far-extending and powerful organizations of ignorance and sin in the pagan and Mohammedan nations.

Resolved, That there are encouraging signs in divine providence of the approach of that period, fixed in the counsels of Infinite Wisdom, and rapturously contemplated by prophets of old, when the knowledge and blessings of the gospel shall extend over the earth. Especially are these signs to be seen in the employment of so large a portion of the capital and enterprise of christian nations in multiplying facilities for travelling by land and water; in the successful application of steam to ocean navigation, and in the prospect of its finding its way into every sea and all the great rivers of the world; and in the ascendancy, in countries that would otherwise scarcely be accessible to the christian missionary, of a great protestant power, which is restrained neither by indifference, or fear, or policy, from giving its protection and countenance to the labors of the missionary.

Resolved, That the chief bond of union and pledge of perseverance in the missionary enterprise, is a spirit of dependence among all the disciples of Christ on their common Lord, leading to fervent and united prayer; and that, in this view especially, the *Monthly Concert for Prayer* is an institution of obvious expediency and great value to the cause; while the observance of the **FIRST MONDAY IN THE YEAR** as a season of fasting, as well as prayer, for the conversion of the world, is earnestly commended to the attention of all Christians.

The thanks of the Board were presented to the Presbyterian churches in First and Second Streets, for the accommodations which they furnished the Board during its anniversary, to the choir of singers connected with the church in First Street, and also to families and individuals for their kindness and hospitality to members of the Board.

Letters from Absent Members.

Letters were read from the Hon. Peter D. Vroom of New Jersey, and the Rev. James G.

Hamner of Baltimore, Md., expressing their unabated interest in the Board, and their regret in not being able to attend the present meeting.

A letter was read from the Rev. Dr. Samuel Miller of Princeton, N. J., resigning his membership in the Board.

Devotional Exercises.

The session of the Board on the first day was opened with prayer by Rev. Dr. Bates; and on the second and third days by the Rev. Dr. Nott, and the Rev. Mr. Magie, and the meeting was closed with prayer by the Rev. Dr. Hillyer.

On the evening of Wednesday, the 11th, the annual sermon was delivered by the Rev. Dr. McAuley. For this sermon the thanks of the Board were expressed, and a copy was requested for the press.

On the afternoon of Thursday the members of the Board, together with a large number of other Christians, united in celebrating the death of Christ, in the Presbyterian Church in Second Street. The Rev. Drs. Woods, Yates, Merrill, Hillyer, and the Rev. Mr. Boies took part in the services of this occasion.

A public meeting was held in the evening of Thursday, in the Presbyterian Church in First Street. The devotional exercises were performed by the Rev. John Malby and Dr. Beman, extracts from the Annual Report of the Prudential committee were read, and addresses were delivered by the Rev. Drs. Beman and Patton, Rev. Eli Smith, and the Hon. Mr. Frelinghuysen.

Officers Elected.

The following persons were elected officers of the Board for the year ensuing.

JOHN COTTON SMITH, LL. D., *President*;
THEODORE FRELINGHUYSEN, LL. D., *Vice President*;

CALVIN CHAPIN, D. D., *Recording Secretary*;
REV. BELA B. EDWARDS, *Assistant Recording Secretary*.

SAMUEL HUBBARD, LL. D.,
HON. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,
REV. NEHEMIAH ADAMS,
REV. SILAS AIKEN,

Prudential Committee;

REV. RUFUS ANDERSON,
REV. DAVID GREENE,
REV. WILLIAM J. ARMSTRONG,

Secretaries for Correspondence;

HENRY HILL, Esq., *Treasurer*;

WILLIAM J. HUBBARD, Esq., } *Auditors.*
CHARLES SCUDDER, Esq. }

The Board adjourned to meet in the city of Providence, Rhode Island, on the second Wednesday of September, 1840, at ten o'clock, A. M.

TO THE PATRONS AND FRIENDS OF THE BOARD.

THE following statement of the pecuniary condition and wants of the Board, has been prepared in obedience to a resolution adopted by the Board at its late meeting in Troy, and is commended to the prayerful consideration of all who love the cause of missions.

At a meeting of the Board in Portland, in September, 1838, it was stated by the Prudential Committee that \$300,000 would be needed for the year ending July 31st, 1839, to liquidate the debt, send out the missionaries under appointment, and restore to the missions the means of prosecuting their work with vigor. In view of this statement, the Board encouraged the Committee to go forward, relying upon the liberal support of the friends of the cause. The average monthly receipts for the six months subsequent to that meeting were more than \$25,000, and there was much reason to hope that the income of the year would be equal to the appropriations deemed necessary by the Committee. But since the first of May last the receipts have averaged but about \$13,000 per month. The whole receipts of the year ending July 31, 1839, fell below the amount proposed to be raised, nearly \$56,000, and it is now evident, that to sustain the operations of the Board on their present scale, there needs to be a prompt and generous increase of contributions by its friends.

The following estimate of the amount needed for the year commencing August 1st, 1839, will make this plain.

The appropriations made for the support of the different missions, and other current expenses, amount to \$245 000

Estimated expenses of outfit, passage, etc., of about twenty missionaries, most of whom have some time been under appointment, and who are all needed to meet the present wants of the missions, 20 000

Debt of the Board on the 1st of August, 19 000

\$284 000

This amount, it will be observed, is needed to carry forward the operations of the Board during the year upon their present scale. It is not for the Committee, or the officers of the Board to say whether this amount shall be con-

tributed, but it is their duty distinctly to inform their respected friends and patrons, that if the receipts fall much below it, the alternative must be either to go on with a large debt, or to reduce the sums already appropriated to the different missions. The propriety of the first course is, to say the least, extremely doubtful. It may be a serious question whether it is consistent either with christian integrity or sound policy. The effects of the second course would in many respects be more disastrous and painful than the former reduction. The appropriations to the missions are all based upon estimates of necessary expenses, furnished by the missions themselves, and carefully reviewed by the Committee. They are as small as they can be, on our present scale of operation. If a less sum should be remitted to any mission, than is now proposed, schools must be disbanded, native assistants dismissed, students sent away from seminaries, the operations of the press contracted, the whole system be crippled and retarded. Such a reduction would blight the hopes of our missionary brethren, and fill their hearts with sadness. It would encourage opposition to them and their work, and cause the enemies of the gospel to exult. And all this at a time when God has just blessed our largest mission with such effusions of his Spirit as have no parallel in modern times: when the indications of his gracious presence at other important missions are more heart-cheering than ever before; and when from almost every station our brethren are sending home earnest and affecting appeals for the means of extending their labors in almost every department.

Such, christian brethren, is the position of our work at the present time. In August the receipts of the Board were less than \$10,000. In September they were less than \$14,000. Yet to meet the expenditures \$24,000 a month are needed. By the *Missionary Herald* you may learn, from month to month, what are the prospects of the treasury. There too, you may see what are the calls to increased efforts in Syria, in Turkey, in Southern India, in Western and Southern Africa, in the islands of the sea, and among our own Aborigines.

And now we ask, what shall be done? The Board and its officers are your agents. They have no earthly resources but your prayers and contributions. The missions are yours. On you they depend, under God, for support and enlargement. Your brethren now toiling in the dark places of the earth as your representatives, look to you to fulfil the pledges of generous and steady co-operation which they bore with them, when from the pleasant land of their fathers, they went forth to their distant fields of

labor. Shall their hopes be disappointed? Are you prepared for the inevitable consequences of withholding adequate pecuniary aid, in the repetition of such cries of distress from the missions, as we heard in the summer of 1838? There is no time for delay. The question must now be settled by this christian community whether we shall, under the command and promise of the Lord Jesus, go forward in the work of giving his gospel to the nations, or whether we shall notwithstanding all the favorable indications of his providence, turn back in discouragement and disobedience?

Can there be hesitation in deciding this question? May we not hope for a speedy increase of feeling and prayer and effort for the salvation of our destitute fellow-men? May we not look for contributions to flow into the treasury of the Lord, sufficient not only to supply the present wants of the missions, but also greatly to increase the means, so much needed by them all?

Not a few friends of the cause, present at the late meeting of the Board in Troy, resolved to double their contributions this year. One of the churches in that city has since made an annual contribution, more than three times as great as it had been wont to make. Let others imitate their example; nor wait for personal solicitation from an agent. Let your offering, christian brethren, be the spontaneous expression of your love to the cause.

"THE LORD LOVETH A CHEERFUL GIVER."

Missionary House, Boston:

Oct. 16, 1839.

RECENT INTELLIGENCE.

SANDWICH ISLANDS.—On the 9th of October Rev. Sheldon Dibble and his wife embarked at New York, on board the ship *Lausanne*, captain Spaulding, on his return to the Sandwich Islands mission. On Sabbath evening, the 6th, a meeting was held in the Rev. Mr. Spencer's Church, Brooklyn, when the instructions of the Prudential Committee were delivered to Mr. Dibble by one of the secretaries of the Board. The other exercises were addresses by Mr. D. and the Rev. Mr. Spencer, and prayers by Rev. Messrs. Lewis and Jacobus, and Rev. Dr. Cox, with appropriate singing.

In the same vessel which carries Mr. and Mrs. Dibble to the Sandwich Islands, are six ordained missionaries, eight male assistant missionaries, designed for various departments of labor, and eighteen married and unmarried females, accompanied by nineteen children, who are to proceed in the ship to the mouth of the

Columbia river, destined to strengthen the Methodist mission among the Indians in that vicinity.

GREECE.—On the 9th of July Mr. King writes from Athens, that on the Sabbath next preceding he begun to hold religious services in the new building erected for his use, when upwards of seventy hearers were present. During the last six months he had distributed above 27,000 copies of the Scriptures, school books, and religious tracts—exceeding the number distributed during any previous six months since he had been in Greece. Baxter's Saints Rest, translated by him, was in press, and expected to be out in a month.

CHINA.—Under date of June 1st, Doct. Parker writes from Canton that he was still residing quietly at that place and did not intend to leave it until compelled to do so. Messrs. Bridgman and Abeel were at Macao. He had not been able to enter the hospital, though he was encouraged by some of the Chinese rulers to hope that permission would soon be granted to resume his labors there. Mr. Clark of the Sandwich Islands mission, and Mr. Diell, seamen's preacher at Honolulu, with his wife, had recently arrived at Macao, with the hope of restoring their health by the voyage.

OREGON INDIANS.—Letters have been received from the missionaries bearing dates as late as the 29th of April. Early in the spring Messrs. Eells and Walker, who spend the winter at Doct. Whitman's station, near Wallawalla, proceeded with their wives to Colville, where they were received in the most hospitable manner by Mr. McDonald, the principal trader of the Hudson Bay Company at that post, who introduced them to the Indians, described to them a favorable place for their contemplated station, and furnished them all the facilities in his power for advantageously beginning and prosecuting their labors. The place recommended is sixty or seventy miles from Colville, which, it will be remembered, is on the northern branch of the Oregon or Columbia river, and 300 or 350 miles from the Pacific ocean. On visiting the proposed site, the missionaries were received most joyfully by the Indians, and in March were making preparations for immediately locating themselves there.

From the station among the Nez Percés Messrs. Spalding and Gray send very encouraging accounts of the continued docility of the Indians, their industry and perseverance in preparations for a more settled and agricultural mode of living, and especially of the attention with which they were listening to religious instruction, and of the work of the Spirit of God on their hearts, by which it was hoped that many had been led heartily to believe and obey

the gospel. Further statements will be given in the next number.

On the 3d of May Mr. Hall, one of the missionary printers at the Sandwich Islands, writes from Wallawalla, that he left Honolulu on the 2d of March, accompanied by Mrs. Hall, whose health it was hoped, would be restored by a short residence on the continent, and bringing with him a printing press, small fount of types, and a quantity of paper, for the use of the Oregon mission. All had reached Wallawalla in safety, and were about to go forward to the Nez-Perces station, where the press would be put in operation.

Donations,

RECEIVED IN SEPTEMBER.

NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr.

Catskill, Mem. of Ref. D. chh.	450 50
Caledonia co. Vt. Confer. of chhs. E. Fairbanks, Tr.	7 00—457 50
Burke, Cong. chh.	5 00
St. Johnsbury, 2d cong. chh. and so.	83 67—88 67
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.	
Dublin, Mon. con.	21 25
Gilsun, Chh. and so. 11,82; mon.	
con. 5,75;	17 57
Keene, Mon. con. 8; Miss W. I;	9 00
New Alstead, Mon. con.	23 00
Rindge,	18 00
Stoddard, A friend,	2 00
Surry, Mon. con.	13 06
Swanzey, do.	16 11
Troy, do.	18 83
Winchester, A friend,	50—139 32
Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.	
Burlington, Presb. chh. mon. con.	34 42
Essex, Four indiv.	9 75
Hinesburgh, Chh.	60 00
Westford, Chh. and so.	28 20
Williston, La. 30; Mr. H. I;	31 00—163 37
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Ipswich, S. par. mon. con.	46 20
Salem, Crombie-st. mon. con. 18,47;	
Tab. do. 28,31; S. chh. do. 14,93;	61 71

	107 91
Ded. expenses of aux. so.	4 37—103 54
Geneva and vic. N. Y. By C. A. Cook, Agent,	
Geneva, Presb. chh. H. Dwight,	
300; Mrs. E. Hopkins, 25; Rev.	
P. C. Hay, 10; coll. 12,66;	
indiv. 6,25;	353 91
Hopewell, Presb. chh. mon. con.	33 19
Ovid, do.	16 86
Penn Yan, Presb. chh. 62,71; sab.	
sch. so. for Ira Gould, Ceylon,	
8,41;	71 12
Pulteney, Presb. chh.	8 79
Walworth,	15 47—499 34
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, Mon. con. in presb. chh.	28 00
Hampden co. Ms. Aux. So. S. Warriner, Tr.	
Blandford, Gent. 47,42; la. 68,67;	
mon. con. 29,32;	138 41
Chickopee Falls,	78 32
West Springfield, Agawam, mon.	
con.	12 72—229 45

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Avon, East, La.	32 21
Barkhamsted, La. benev. so.	17 50
Bristol, Gent. 143,60; la. 116,57;	260 17
East Windsor, Wapping so. la.	27 07
Enfield, Gent. 42,93; mon. con. 5,50;	48 43
Farmington, Gent. 279, 19; la. 262,63;	541 88
Hartford, 1st so. mon. con. 12,91;	
E. P. int. 3; la. 413,29, N. so.	
gent. 603,53; la. 101,87; W. so.	
for John Talcott, Ceylon, 20; 1.	
W. note, 25; L. W. do. 12,89;	1,192 49
Hartland, L. P. Case,	5 00
Suffield, Mon. con. 10; la. 42,65;	52 65-2,177 40
Hartford co., South, Ct. Aux. So. H. S. Ward, Tr.	
Southington, Gent. 368,09; la. 180;	548 09
Wethersfield, Mon. con.	26 55-574 64
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.	
Amoskeag, Mon. con.	27 50
Antrim, A fem. friend, 5; a lady,	
2,50; a dec'd mem. of chh. 2;	9 50
Brookline, Cong. so.	15 00
Hancock, Gent.	9 08
New Boston, An aged fem.	5 00-66 08
Jamestown and vic. N. Y., By E. T. Foote, Agent,	
Carroll, Mater. asso. of cong. chh.	9 00
Silver Creek, Presb. chh. mon. con. 17 62-	26 62
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.	
Coll. at county confer. for Sandw.	
Isl.	30 67
Boscawen, W. relig. so. to consti-	
tute Rev. EDWARD BUXTON an	
Hon. Mem. 54; E. cong. so.	
mon. con. 15,92; Miss Hannah	
Morrill, dec'd, 32,46;	102 38
Concord, W. chh. mon. con. 23,39;	
S. cong. la. 32,77;	56 16
Dunbarton, Mon. con. 9,50; fem.	
benev. so. 6;	15 50
Henniker, Gent. 39,03; la. 22,50;	61 53-266 24
Monroe co. N. Y. Aux. So. E. Ely, Tr.	
Lewiston, Presb. chh.	4 00
Livonia, A. Beecher, to constitute	
EDWARD A. BEECHER an Hon.	
Mem.	100 00
Rochester, 1st presb. chh. 44,34;	
Brick do. 50; Bethel do. 25; 3d	
do. 15;	134 34
Sweden, Presb. chh.	6 06
Warsaw, do.	65 00
Yates, 1st do.	5 47-314 87
New York city and Brooklyn, Aux. So.	
W. W. Chester, Tr.	
(Of which fr. SAMUEL C. HILLS,	
which constitutes him an Hon.	
Mem. 100;)	442 95
Northampton and neighboring towns, Ms. Aux. So.	
J. D. Whitney, Tr.	
Amherst, E. par. mon. con.	10 33
Cummington, Gent. 4,13; mon.	
con. 3;	7 13
Hatfield, A pensioner,	5 00
East Hampton, for Mary Todd,	
Ceylon,	10 00
Northampton, 1st par. mon. con.	
117,48; Edwards chh. mon. con.	
21,21; indiv. 1;	139 69
Norwich, Mon. con.	7 73
Southampton, Gent. 25,50; balance	
of legacy of Daniel Kingsley,	
16,67;	42 17
South Hadley, 1st par. mon. con.	50 03-972 08
Orange co. Vt. Aux. So. J. W. Smith, Tr.	
600 00	
Palestine Miss. So. Ms. E. Alden, Tr.	
Braitree, 1st par. la.	70 00
North Bridgewater, do.	30 28-100 28
Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Bangor, 1st par. mon. con.	40 00
East Brewer, Cong. chh. and so.	1 04
Foxcroft, Cong. so.	15 13
Garland, Cong. chh. and so.	4 61
Hampden, Cong. chh. and so.	
mon. con.	50 00
Lincoln, Cong. chh.	5 00-115 78
Rockingham Confer. of chhs. N. H.	
J. Boardman, Tr.	
Kingston, Cong. chh. and so. mon. con.	
5,28; av. of gold beads, 2,69;	7 97

Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Castleton, Mon. con. in cong. chh.	43 73
Clarendon, Cong. chh.	26 00
Poultney, Cong. chh. fem. cent so.	
for tracts in for. lands,	15 00-84 73
Valley of the Mississippi, Aux. So.	
W. T. Truman, Tr.	
Western Reserve aux. so. By Rev. H. Coe, Agent,	
Cuyahoga co. Euclid, 7; note redeemed,	
1; Geauga co. Claridon, 5; Madison,	
1st cong. chh. 10; Painesville, Mon.	
con. 15,55; Unionville, do. 15; Huron	
co. Florence, 12; Peru, 1; Plymouth,	
6; Medina co. Bath 11; Chatham,	
2,37; Medina, Fem. benev. so. for	
fem. sch. Ceylon, 9,68; Richfield, 1;	
York, 5,40; Portage co. Atwater, 5,75;	
Aurora, 10,50; Edinburg, 9,25; Free-	
dom, 7; Garrettsville, 13,10; Hudson,	
12,88; W. Res. coll. mon. con. 5,03;	
Nelsen, 9,32; W. Clark and fam. 5;	
Randolph, 10,62; Ravenna, 7,00; Tall-	
madge, for Jedediah C. Parmelee,	
Ceylon, 20; R. Fenn, 10; mon. con.	
3,91; Twinsburg, 3; Windham, 16,50;	
Rev. I. Treat and fam. 7,10;	258 46
By T. P. Handy, Agent,	
Ashtabula, Mon. con. 1,50; Austin-	
burgh, 21; less unc. note, etc. 1,40;	
Chester, Chh. 17; Cleveland, 1st	
presb. chh. 28,45; mon. con. 14,98;	
Q. Fitch, 10; T. P. Handy, which	
constitutes him an Hon. Mem. 100;	
indiv. 4,50; Elyria, Coll. 16,25; Eu-	
clid, Chh. 10; Oberlin, Mon. con.	
41,13; Strongsville, Mon. con. 5,88;	
coll. 5,50; Wellington, Chh. 2,05;	276 84
Washington co. Vt. Aux. So. C. W. Storrs, Tr.	
Berlin, B. Strickland and estate of	
N. S. Strickland,	100 00
Johnson, T. Hooper, 30; S. M. 5;	
Rev. D. W. 5; indiv. 7,92;	47 92
Montpelier, La.	58 50
Stowe, 1st so. mon. con.	7 03
Waitsfield, Cong. so.	23 00-236 45
Windham co. North, Ct. Aux. So. J. Williams, Tr.	
Abington, Indiv.	8 50
North Killingly, Gent. 42,86; la.	
33,20;	76 06
West Woodstock, Cong. chh.	
and so.	24 56-109 12
Total from the above sources,	
	\$7,639 70

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. (of which to	
constitute Rev. EDWARD D. ALLEN an	
Hon. Mem. 50;)	100 00
Amherst, Ms. Mon. con.	
	35 00
Amity, N. Y. Presb. chh.	
	29 00
Babylon, N. Y. Presb. chh. mon. con.	
	8 10
Ballston, N. Y. To constitute Rev. DAVID	
MURDOCK an Hon. Mem.	55 25
Baltimore, Md. A dona. under the will of	
Alexander McDonald, dec'd, through his	
neices, Mrs. S. Brisbane, Mrs. Margaret	
S. Duncan and Mrs. Mary S. Lyon, 500;	
ded. for coll. etc. 3; 5th presb. chh. mon.	
con. 70; sab. sch. do. 12,	579 00
Bangor, Me. Sab. sch. class and teacher in	
1st par. for S. L. Pomroy, Ceylon, 15;	
N. west dis. sab. sch. for hea. child, 3,50;	18 50
Bath, Me. Asso. in 3d cong. so.	
	30 00
Bath, N. H. E. par. 1st cong. so. mon. con.	
	20 00
Bedford, N. Y. Mrs. Clark,	
	10 00
Bennington, Vt. Mon. con. 23; Mrs. S. Saf-	
ford, dec'd, 5;	98 00
Berlin, Vt. Free chh. mon. con. for Oregon	
miss.	3 25
Bethlehem, N. Y., J. Glomence,	
	25 00
Bloomfield, N. J. Presb. chh. coll. 70; mon.	
con. 30;	100 00
Boston, Ms. A friend, 150, Mrs. M. Cleve-	
land, for Charles and Mchitable Cleveland,	
Ceylon, 40;	190 00
Brunswick, Me. Sab. sch. for chil. of Cey-	
lon miss.	8 00

Calais, Me. Coll. 38,50; mon. con. 75,98;	113 78	40; officers of do. for press for Borneo	
Cambridge, N. Y. 1st united presb. cong.		miss. 25;	165 00
mon. con.	20 00	Stancates, N. Y. Mrs. ELECTA EDWARDS,	
Castleton, Vt. JAMES ADAMS, which consti-		which constitutes her an Hon. Mem. 100;	
tutes him an Hon. Mem.	100 00	cong. coll. 39,85; mon. con. 8; Rev. S. W.	
Chatham Village, N. J. Young la. so.	20 00	Brace, 5;	132 85
Constantinople, Mon. con.	7 00	Slaterville, R. I. Chh. and so. mon. con. to	
Elkton, Md. F. H. 5; J. S. 2;	7 00	constitute Rev. TIMOTHY A. TAYLOR, an	
Elmira, N. Y. Coll. in presb. chh. 198,65;		Hon. Mem.	50 00
Capt. Tuthill, 5;	133 65	Smyrna, Asia, Capt. Storm,	10 00
Frederick City, Md. La. sew. so.	85 00	Spencertown, N. Y., A. Pratt,	25 00
Galway, N. Y., A friend,	5 00	Springville, N. Y. Chh. and cong.	15 00
Germantown, Pa. Presb. chh. mon. con.	10 00	St. Johnsbury, Vt. 1st chh. miss. so.	28 00
Gilbertville, N. Y. Mrs. Hoslop, for Sandw.		Stillwater, N. Y. Presb. chh.	95 00
Isl. miss.	20 00	Stratford, Ct. Mon. contrib. of sab. sch. in	
Gilmanton, N. H. Centre so. mon. mon.	20 00	cong. chh.	5 00
Goffstown, N. H. Mon. con.	10 91	The Narrows, N. Y., A friend,	1 00
Greenfield, N. Y., J. Wood,	10 00	Troy, N. Y., J. Russell, 100; a fem. of Mr.	
Groton, N. Y., S. Stone, for Ark. miss.	20 00	Hopkins's cong. 15; two fem. 8;	123 00
Hopkinton, Ms. La. miss. so. to constitute		Union, N. Y. Presb. chh.	77 00
Rev. JOHN C. WEBSTER an Hon. Mem.	50 00	Unionville, N. Y. Presb. chh. (§20 of which	
Ira, N. Y. Dr. Mygatt, 4; his son, 25c.	4 25	and prev. dona. constitute Rev. PETER	
Irasburg, Vt. Cong. chh. mon. con.	13 25	KANOUSE an Hon. Mem.)	43 71
Jackson Brooks, Ms. Mon. con.	4 00	Walpole, Ms. Mon. con.	28 00
Jamaica, N. Y. Presb. chh. mon. con.	10 00	West Bloomfield, N. J. Presb. chh.	25 73
La Fayette, N. Y. Presb. chh.	45 00	West Town, N. Y. Presb. chh.	27 21
Lebanon, Ct. A friend,	5 00	Williams Farms, N. J. Fem. for miss. asso.	
Little Osage, Mo. D. H. Austin,	2 00	of 1st and 2d chhs. for David Magie and	
Lynchburg, Va. A friend,	10 00	Nicholas Murray, Ceylon,	35 00
Manchester, Vt. Juv. so. for child at		Unknown, A friend, for Sarah M. Steele,	
Sandw. Isl.	50 00	Ceylon,	20 00
Mantua, N. Y. Trin. presb. chh. (of which			\$12,079 62
to constitute Rev. JOHN J. SLOCUM an	117 50		
Hon. Mem. 50;)		LEGACIES.	
Marblehead, Ms. Gent. asso. 23; sab. sch.	33 00	Hartford, Ct. Normand Smith, Jr. (§3,000	
schol. for sab. sch. in Persia, 10;	47 50	prev. rec'd.) by F. Parsons, Ex'r,	750 00
Matteawan, N. Y. Presb. chh.		Philadelphia, Pa. John W. Claxton, by John	
Methuen, Ms. 1st chh. mon. con. 37,74;		Farr, Ex'r,	18 05
young la. and misses char. so. for Sylvester	57 74	Stockbridge, Ms. Miss Fanny W. Williams,	
G. Pierce, Ceylon, 20;	10 00	by Cyrus Williams,	230 00
Middletown, Pa. J. S. Burchard,	1 38		\$968 05
Miltoille, Ms. Rev. K. A.	1 50		
Monticello, N. Y., A lady,	26 50		
Montrose, Pa. Presb. chh. mon. con.	12 00		
Nassau, N. Y. La. sew. so.			
New Lebanon, N. Y. Mon. con. in presb. chh.			
12,50; F. E. and W. T. C. av. of potatoes,	17 00		
4,50;			
New London, Ct. T. W. Williams, for schs.	300 00		
in hea. lands,	2 00		
New Paltz, N. Y. Presb. chh. mon. con.	21 62		
Newton, Ms. E. par. mon. con.	61 00		
Newville, Pa. 24 indiv. of presb. cong.	100 00		
New York City, DAVID C. PORTER, which	15 00		
constitutes him an Hon. Mem.			
North Chelmsford, Ms. 2d cong. chh. mon. con.	10 89		
Old Mul, Ct. Village mon. con. for Ceylon	20 00		
miss.	13 00		
Orange, N. J. 2d presb. chh. young people's	5 88		
miss. so.	63		
Orford, N. H. 1st cong. chh. and so.	28 57		
Orleans, Ms. S. Cole,			
Paris, Ky. T. Shaw, a bal.	135 00		
Perth Amboy, N. J. Presb. chh. mon. con.	190 81		
Peterboro', N. Y. NEHEMIAH HUNTINGTON,	18 00		
which constitutes him an Hon. Mem.	40 00		
100; mon. con. 35;			
Philadelphia, Pa. 5th presb. chh. mon. con.	84 00		
(of which for tracts in China, 40;) 78,81;			
juv. sew. so. for fem. sch. in Bombay, 33;	20 65		
a friend, 4; Mrs. McClure, 5;	27 00		
Plymouth, Ms. Robinson chh. mon. con.	12 00		
Poughkeepsie, N. Y. Presb. chh.	24 00		
Providence, R. I. Richmond-st. fem. miss.	5 00		
so. (of which to constitute Rev. WILLIS	44 28		
LORD an Hon. Mem. 50;)	19 00		
Rockford, Ill. Rockford and Winnebago, fem.	26 02		
for miss. so.			
Roxbury, Ms. Elliot chh. and so. mon. con.			
Rupert, Vt. Mon. con.			
Salem, Pa. Presb. chh. mon. con.			
Sangersfield, N. Y. Rev. J. B. Fish,			
Saratoga Springs, N. Y. Mon. con.			
Saugus, N. Y. do.			
Sheldon, N. Y. 2d cong. chh. mon. con.			
Singapore, India, Sir William Norris, for			
schs. 100; ward room officers of U. S. S.			
John Adams, for Mrs. Wood's monument,			

LEGACIES.

Hartford, Ct. Normand Smith, Jr. (§3,000	
prev. rec'd.) by F. Parsons, Ex'r,	750 00
Philadelphia, Pa. John W. Claxton, by John	
Farr, Ex'r,	18 05
Stockbridge, Ms. Miss Fanny W. Williams,	
by Cyrus Williams,	230 00
	\$968 05

Amount of donations and legacies acknowledged in the preceding lists, \$13,047 67. Total from August 1st, to September 30th, \$22,890 82.

DONATIONS IN CLOTHING, &c.

Boston, Ms. Clothing, etc. fr. la. of Park-st.	
chh. for Rev. J. Perkins, Ooroomiah.	
Brookline, Ms. A bundle, fr. Kingsbury	
sew. so.	35 00
Fort Covington, N. Y., A box, fr. fem.	42 16
miss. so.	
Granby, Ms. A barrel,	
New York City, A box, fr. Mrs. Anner, for	
Mr. Dimond, Sandw. Isl.	
Plymouth, N. H., A box, for Mr. Marsh,	
Stockbridge miss.	
Portland, Me. A box, fr. miss. sew. cir. in	
High-st. and 2d cong. so's, for Oregon	
miss. care of Dr. Whitman,	28 96
Rindge, N. H., A box, fr. indiv. for west.	
miss. 24,74; do. fr. juv. benev. so. for	
miss. to Constantinople, 11,50;	36 24
South Hadley Canal, Ms. A box, by Mrs. N.	
W. N. Tyler, for Mr. Spaulding, Ceylon,	40 00
Waterford, Vt. A box, fr. indiv. in cong.	
chh. and so.	40 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.